

A NEW DIS-
COVRSE OF A STALE
SVBIECT, CALLED THE
Metamorphosis of AIAX :

*Written by MISACMOS, to his friend
and cousin PHILOSTILPNOS.*



AT LONDON,
Printed by Richard Field, dwelling
in the Black-friers.

1596.

BIBLIOTHECA
LAMBETHANA

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A

LETTER VVRIT-
TEN BY A GENTLE-
MAN OF GOOD WORTH,
to the Author of this booke.



Ir I haue heard much
of your house, of your
picturs, of your walks,
of your ponds, and of
your two boats, that came one by
land, and the other by sea, frō Lon-
don bridge, and met both at Bath
bridge: all which God willing (if I
liue another sommer) I wil come of
purpose to see; as also a swimming
place, where if one may belecue
your brother Fraunces, Diana did

A ij

bath her, & Asteō, see her without
hornes. But to deale plainly with
you, there be three speciall things
that I haue heard much boasted of,
and therefore would willinglyst
see. The one a fountaine standing
on pillers, like that in Ariosto, vn-
der which you may dyne & suppe;
the second a shooting close with a
xij. score marke to euery point of
the card, in which I heare you haue
hit a marke that many shoot at, viz:
to make a barren stony land fruit-
full with a little cost; the third is a
thing that I cānot name well with-
out saue-reuerēce, & yet it sounds
not vnlike the shooting place, but
it is in plaine English a shyting
place. Though, if it be so sweet and
so cleanly as I heare, it is a wrong
to it to vse saue reuerence, for one

told me, it is as sweet as my parlor,
and I would thinke discortefie, one
should say, saue-reuerence my par-
lor. But if I might entreat you (as
you partly promist me at your last
being here) to set down the maner
of it in writing, so plaine as our
grosse witts here may vnderstand
it, or to cause your man M. Combe
(who I vnderstād can paint preti-
ly) make a draught, or plot thereof
to be well conceaued, you should
make many of your friends much
beholding to you, & perhaps you
might cause reformation in many
houses that you wish wel vnto, that
will thinke no scorne to follow
your good example. Nay to tell
you my opinion seriously, if you
haue so easie, so cheap, & so infal-
lible a way for auoyding such an-

noyances in great houses: you may
not only pleasure many great per-
sons, but do her Maiestie good ser-
uice in her pallace of Greenwich
& other stately houses, that are
oft annoyed with such saouours, as
where many mouthes be fed can
hardly be auoided. Also you might
be a great benefactor to the Citie
of London, and all other populous
townes, who stand in great neede
of such conuayances. But all my
feare is that your pen hauing bene
inured to so high discourse,

Of Dames, of Knights, of armes, of loues delight.
will now disdaine to take so base
a subiect,

Of vaults, of sinkes, priuies & draughts to write.
But herein let a publik benefit ex-
pell a priuate bashfulness, & if you
must now and the breake the rules

de flouilitate morū, with some of these
homely words, you see I haue bro-
ken the ise to you, and you know
the old saying, pens may blot, but
they cannot blush. And as olde
Tarlton was wont to saie, this same
excellent word saue-reuerence,
makes it all manerlie. Once this I
dare assure you, if you can but tell
a homelie tale of this in prose as
cleanlie, as you haue told in verse
a baudie tale or two in Orlando
mannerlie, it maie passe among
the fowrest censurers verie cur-
rantlie. And thus expectiſg your
answer hereto, at your conuenient
leysure, I commit you to God this
of 1596.

Your louing cosin.

ΦΙΛΟΣΙΛΤΥΟΣ.

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THE ANSWER
TO THE LETTER.



MR good Cosin, if you haue heard so well of my poore house with the appurtenances, it were to be wished for preseruatiō of your better conceit thereof; that you would not see them at all, they will seeme to you so far short of the report: for I do compare my buildings and my writings together, in which though the commō sort thinke there is some worth and wit, yet the grauer Censures do finde many faults and follies; And no-maruell, for he that builds and hath gathered litle, and writes and hath read litle, must needes be a bad builder, and a worse writer. But whereas you are disposed either in the way of prayse, or of play, to extoll so much the basest roome of my house, as though you preferred it afore the best; your cōmendatiō is not much vnlike his curtesie, that

that being invited by a crabbed-fauord host
to a neat house, did spit in his hostes face
because it was the fowlest part of the house.
But such as I haue you shall be welcome to,
and if I may know when you will begin your
progresse, I will pray my brother to be your
guide, who will direct your iestes in such
sort, as first you shall come by a fine house
that lackes a mistresse, then to a fayre house
that mournes for a master, from whence, by
a straight way called the force way, you
shall come to a towne that is more then a
towne, where be the waters that be more
then waters. But from thence, you shall
passe downe a streame that seemes to be no
streame, by corne fields that seeme no fields,
downe a street no street, in at a gate no gate,
ouer a bridge no bridge, into a court no
court, where if I be not at home, you shall
finde perhaps a foole no foole.

But whereas you prayse my husbandry,
you make me remember an old schoolefellow
of mine in Cambridge, that hauing lost fine
shillings abroad at Cardes, would boast he
had saued two candels at home, by being out
of his chamber; for such be most of my sa-

uings. Yet this one point of husbandry, though it may well be called beggerly: yet it is not for all that contemptible and thus it was. Finding a faire and flat field, though verie stonie, as all this country is; I made some vagrant beggers (of which by neighbourhood of the Bathes here comes great store) to gather all the stones that might breake our arrowes, and finding an easie meane to water the ground with a fat water; I haue bettered my ground (as you say) and quite rid me of my wandring guests, who will rather walke seuen myle about, the come where they shall be forst to worke one halfe houre.

Now Syr, to come to the chiefe point of your desire, which requires a more ample answer, but for a preamble you must be cōtent with this. You tell me, belike to encourage me, that my inuention may be beneficiall, not only to my priuate friends, but to townes and Cities, yea euen to her Maiesties seruice for some of her houses: trust me I do beleue you write seriously as you terme it herein, and for my part I am so wholly addicted, to her highnesse seruice, as I would be glad, yea euen proud; if the highest straine of

of my witte, could but reach, to any note of true harmony in the full consort of her Maiesties seruice, though it were in the basest key that it could be tuned to. And if I should fortune to effect so good a reformation, in the pallace of Richmond, or Greenwich (to which Pallace, many of vs owe seruice for the tenure of our land) I doubt not but some pleasant witted Courtier of either sex, would grace me so much at least; as to say, that I were worthy for my rare inuention, to be made one of the Priuie (and after a good long parëthesis) come out with chamber, or if they be learned and haue read Castalios Courtier they wil say, I am a proper scholer, and well scene in latrina lingua. But let them mocke that list, qui moccant moccabitur.

Who strike with sword, the scabberd them may strike:
And sure loue craueth loue, like asketh like.

If men of iudgement thinke it may breed a publike benefite, the conceit thereof shall expell all priuate bashfulnesse; and I will herein follow the example of that noble Lady, that to saue the liberties of Couëtry, rode naked at noone through the streets thereof,

Camden in
his Britānia.

and is now thought to be greatly honored,
and nothing shamed thereby.

Further whereas you embolden my pen,
not to be abash't at the basenesse of the sub-
iect, and as it were leading me on the way,
you tell me you haue broken the yce for me, to
enter me into such broad phrases, as you
thinke must be frequent herein: I will fol-
low your steppes and your counsell, neither
will I disdain to use the poore helpe of saue
reuerence if neede be, much like as a good
friend of yours and mine, that beginning to
dispraise as honest a man as him selfe, to a
great Noble man, said, he is the veryest
knaue, sauing your Lordship: But the no-
ble man (ere the wordes were fully out of his
mouth,) said, saue thy selfe knaue or be hagd,
saue not me. Euen so I must write in this dis-
course, sometime indeede as homly (sauing
your vvorship) as you shall lightly see, and
yet I will endeuour to keepe me within the
boundes of modestie, and use no wordes, but
such as graue presidents in Diuinitie, Law,
Phisicke, or good Ciuilitie, will sufficiently
warrant me.

Sure I am that many other country men,
both

both Dutch, French, & Italians, with great
 prayse of wit, though small of modestie, haue
 writtē of worse matters. One writes in prais
 of follie. 2. an other in honour of the Pox. 3.
 a third defendes vsurie. 4. a fourth com-
 mends Nero. 5. a fift extolls and instructs
 bawderie. 6. the sixt displayes and describes
 Puttana Errante, which I here will come
 forth shortly in English. 7. A seuēth (whom
 I would guesse by his writing, to be groom
 of the stoole to some Prince of the bloud in
 Fraunce) writes a beastly treatise onely to
 examine what is the fittest thing to wype
 withall, alledging that white paper is too
 smooth, brown paper too rough, wollen cloth
 too stiffe, linnen cloth too hollow, satten too
 slipperie, taffeta too thin, veluet too thick, or
 perhaps too costly: but he concludes, that a
 goose necke to be drawne betweene the legs
 against the fethers, is the most delicate and
 cleanly thing that may be. Now it is possible
 that I may be reckned after these seuē, as sa-
 pientum octauus, because I will write of
 A Iakes, yet I will challenge of right (if the
 Herald should appoint vs our places) to go
 before this filthy fellow, for as according to

This matter
 is discoursed
 by Rables, in
 his 13. chap.
 of his fift
 booke.

Vn moyé de
 me torcher
 le cul le plus
 Seigneurial,
 le plus ex-
 cellent, le
 plus expen-
 dient que ia.
 mais fut veu.

Aristotle, a ryder is an Architectonicall science to a sadler, & a sadler to a stirrop maker &c. so my discourse must needes be Architectonicall to his, sith I treat of the house it self, & he but of part of that is to be done in the house, & that no essentiall part of the businesse: for they say there be three things that if one neglect to do them, they will do them selues; one is for a man to make euē his recknings, for who so neglects it will be left euen iust nothing; an other is to marry his daughters for if the parents bestow the not, they will bestow them selues; the third is that, which the foresaid Frēch man writes of: which they that omit, their lawndresses shall finde it done in their linnen. VVhich mishap a faire Lady once hauing, a seruing man of the dispositiō of Mydas Barber, that could not keepe counsell had spyed it, & wrate in the grossest termes it could be exprest, vpon a wall, what he had seene, but a certaine pleasant conceited Gentleman, corrected the barbarisme, adding ryme to the reason in this sort.

This may
be omit-
red in rea-
ding.

My Lady hath polluted her linneall vesture:
With the superfluitie, of her corporall disfigure.

But

But soft, I feare I giue you to great a tast
of my slouenly eloquēce, in this sluttish argu-
ment. VVherfore to conclude, I dare under-
take, that though my discourse will not be so
wise as the first of those seuen I spake of, that
prayses folly: yet it shall be ciuiller then the
second, truer then the third, honestier then
the fourth: chaster then the fift, modester
then the sixt, and clenlyer then the seuenth.
And that you & other my good friends may
take the lesse offence at it, I will cloth it
(like an ape in purple,) that it may be ad-
mitted into the better company; & if all the
art I haue cā not make it mannerly enough,
the worst punishment it can haue, is but to
employ it in the house it shall treat off, onely
crauing but that fauour, that a noble mā was
wont to request of your good father in law,
to teare out my name before it be so em-
ployed; and to him that would deny me that
kindnesse, I would the paper were nettles,
and the letters needles for his better ease: or
that it were like to the Friers booke dedica-
ted as I take it to Pius quintus; of which
one writes merily, that his holinesse finding
it was good for nothing else, employed it (in

*steed of the goose necke) to a homely occupa-
 tion, and forsooth the phrase was so rude,
 the style so rugged, and the Latin so barba-
 rous, that therewith as he writes, scortiga-
 uit sedem Apostolicam . He galled the
 seat Apostolicke: and so I commend me to
 you, till I send you the whole discourse.*

Your louing cosin and true friend.

μισαλμος.



THE

THE PROLOGVE TO THE READER OF

the Metamorphosis of A I A X.



Great Captaine A I A X, as
is wel knowne to the lear-
ned, and shall here be pu-
blished for the vnlearned,
was a warriour of Græcia;
strong, heddy, rash, boysterous, and a ter-
rible fighting fellow, but neither wise,
learned, stayd, nor Politicke. Wherefore
falling to bate with Vlisses, & receiuing
so foule a disgrace of him, to be called
foole afore company, & being bound to
the peace, that he might not fight with
so great a Counsellor; he could indure it
no longer, but became a perfit mal-con-
tent, viz. his hat without a band, his hose
without garters, his wast without a
girdle; his boots without spurres; his
purse without coyne, his head without
wit; and thus swearing he would kill and

Ouid Metā
Lib. 12.

B

The Prologue.

slay; first he kild all the horned beasts he met, which made Agamemnon and Menelaus now, more affrayd then Vlisses, whereupon he was banished the townes presently, and then he went to the woods and pastures, and imagining all the fat sheep he met, to be of kin to the coward Vlisses, because they ran away from him, he massacred a whole flock of good nodd Ewes. Last of all hauing no body else to kill, poore man killed him selfe; what became of his bodie is vnknownen, some say that wolues and beares did eate it, & that makes them yet such enemies to sheepe and cattell. But his blood as testifieth *Ponidius* the excellent Historiographer was turnd into a Hiacint, which is a very notable kind of grasse or flower.

Lib. supra
dicto.

Now there are many miracles to be marked in this Metamorphosis, to confirme the credit of the same: for in the grasse it selfe remaines such pride of this noble blood, that as the grassyers haue assured me of their credites (and some of them may be trusted for 100000 pounds) the rather beastes that eate to greedily hereof

The Prologue.

hereof will swel till they burst, the poore sheepe stil for an old grudge, would eate him without salt (as they say) but if they do, they will soone after rot with it.

Salt reco-
uers baned
sheepe.

Further I read that now of late yeares, a French Gentleman son to one *Monsieur Gargasier*, & a yong Gentleman of an excellent spirit & towardnesse, as the reuerēt Rabbles (*quē honoris causa nomino*, that is, whom I should not name without saue-reuerence) writeth in his first booke 13. Chap. but the storie you shall find more at large in the xiiij. book of his tenth Decad. This young Gentleman hauing takē some three or a foure score pills to purge melancholy, euery one as big as a Pome Cyttern, commanded his man to mowe an halfe acre of grasse, to vse at the priuy, and notwithstanding that the owners (to saue their hay perhaps) sware to him it was of that ancient house of A I A X, & therefore reserued of purpose onely for horses of the race of Bucephalus, or Rabycano, yet he would not be perswaded: but in further contēpt of his name, vsed a phrase that he had learned at his being in

Rabbles lib.
1. cap. 13.
Come Gar-
gasier co-
gnoit l'esprit
excellent de
Gargantua
l'inuētiō d'un
torche cul.

Lib. Fictitius

The Prologue.

the low Countreys, and bad *Skite* upon
AIA X. But suddenly (whether it were
the curse of the people, or the nature of
the grasse I know not) he was stricken in
his Posteriorums with S. Anthonies fier;
and despairing of other helpe, he wēt on
Pilgrimage in hope of remedy hereof to
Iapana, neare Chyna: where he met a
French Surgeon, in the Vniuersitie of
Miaco that cured him both of that & the
Verol, that he had before in his priorūs;
with the Momio, of a Greciā wench, that
Vlysses buried in his trauell, ypo the cost
of the further Æthiopia: and so he came
back againe by *Restinga des ladrones*, tho-
rough S. Lazaro, and crossing both the
Tropickes, *Cancer*, & *Capricorne*, he came
by *Magellanes*, swearing he founde no
straighes there; but came from thence
straight home. And so in 24. houres saile,
and two or three od yeares beside, he ac-
complished his voyage, not forgetting
to take fresh wine and water at *Capon de
bona speranza*. Yet ere he could recouer
his health fully, he was fayne to make di-
uers vowes (for now he was growen ver i
reli-

The Prologue.

religious with his long trauell.) Among which one was, that in remembrance of China, of all meates, he would honour the Chine a beef most; an other was, that of all offices of the house, he should do honour to that house of office, where he had committed that scorne to A I A X: and that there, he should neuer vse any more such fine grasse, but rather, teare a leafe out of Holinsheds Chronicles, or some of the bookes that lye in the hall; then to commit such a sinne against A I A X. Wherefore immediatly on his comming home, he built a sumptuous priuie, and in the most conspicuous place thereof, namely iust ouer the doore; he erected a statue of A I A X, with so grim a countenance, that the aspect of it being full of terroure, was halfe as good as a suppositor: and further, to honour him he chaunged the name of the house, and called it after the name of this noble Captaine of the greasie ones (the Grecians I should say) A I A X: though since, by ill pronounciation, and by a figure called *Cacophonia*, the accent is changed and

The Prologue.

Hic desunt nō it is called a Iakes.

*panca de ser-
uone ath-
lerum.*

Further when the funerall oratiō was ended, to do him all other complemēt, that appertained to his honour ; they searcht for his petygrew, and an excellēt Antiquarie, and a Harold, by great fortune, found it out in an old Church booke in the Austen Friers at Genoua : and it was proclaimed on this fashion.

Thus farre
Ouid,

A I A X sonne of Tēlamon,
sonne of Æacus.
sonne of Iuppiter.

Thus much
lib. 6. S. Aug.
de Ciuitate
Dei.
Stercutius
the god of
doung.

Iuppiter, *aliās dictus* Picus,
sonne of olde Saturne.
Aliās dictus Stercutius.

Which when it was made known vnto the whole fraternitie of the brethren, there was nothing but reioycing and singing, vnto their god *Sarcotheos* a deuout *Shaame* in honour of this *Stercutius* the great great grand-father of A I A X. Which Sonet hath a maruellous grace in their countrey, by meanes they do greatly affect these same *similiter desinentia*, euery Frier singing a
verse

The Prologue.

verse and a brother aunswering him in the tune following amounting iust to foure and twentie, which is the mysticall number of their order.

But by the way, if any seuere *Catoes* take exceptions, and any chaste *Lucretias* take offence at the matter or musick here following, let them pardon me, that sought but to keepe *decorum*, in speaking of a flouently matter, and of flouently men somewhat flouently.

Vos verò viri eruditi si qua hic scurriliter nimis dicta videbuntur, ignoscite. equissimum enim est, ut quam voluptatem scelerati male faciendo capiant, eandem (quoad fieri potest) male audiendo amittant. Videtis autem cuiusmodi farina homines taxare instituimus: non pios, doctos, sanctos, continentes, sed luxuriosos, hereticos, barbaros, impios. Quibus ego me per omnem vitam acerrimum hostem, ut & verum μισαχρον semper profitebor. Nostis prouerbum, Cretisandum cum Cretensibus, & certè hoc dignum est patella operculum. Nam similes habere debent labra lactucas.

Such lippes,
such lettuce.

The Prologue.



Tu qui dans, O tu qui dans,



o-ra-cu-la, o-ra-cu-la, scindis



cotem no va-cu-la, cu-la, da nostra



vt ta-ber-na-cu-la, lingua ca-nant ver-



na-cu-la, cu-la, lingua canant ver-



na-cu-la cu-la

The Prologue.



Tu qui dans, O tu qui dans, o-



acula, oracula scindis cotem no vacula



cula, da nostra vt ta-ber-na-cu-la, cu-la,



vt taberna- cula, lingua canant ver-



na-cu-la, cu-la, cu-la, lingua canant ver-



na-

cu-la.

The Prologue.

1. O tu qui dans oracula
2. Scindis cotem nouacula
3. Da nostra vt tabernacula
4. Lingua canant vernacula
5. Opima post gentacula
6. Huiusmodi miracula
7. Sit semper plenum poculum.
8. Habentes plenum loculum
9. Tu serua nos vt specula
10. Per longa & lata secula
11. Vt clerus & plebecula
12. Nec nocte nec diecula
13. Curent de vlla recula,
14. Sed intuentes specula
15. Dura vitemus spicula
16. Iacentes cum amacula
17. Quæ garrit vt cornicula.
18. Seu tristis ceu ridicula
19. Tum porrigamus oscula
20. Tum colligamus floscula
21. Ornemus vt cenaculum
22. Et totum habitaculum
23. Tum culi post spiraculum.
24. Spectemus hoc spectaculum.

Then futable to this hymne, they had a dirge for A IAX, with a prayer to all their chief Saints whose names begin with A.

The Prologue.

Sauntus Ablabius

Sauntus Acachius

Sauntus Arrius

Sauntus Aerius

Sauntus Actius

Sauntus Almaricus

Saunti Adiaphorista

Saunti 11000 Anabaptista

Et tu Sauntis. Atheos

And so ended the blacke *Sauntus*.

By all which you may see, that it is but lacke of lurning, that makes some fellowes seeke out stale English Etymologies of this renowned name of A I A X. One imagined, it was called so of blacke iackes; because they looke so slouely, that a mad French man wrote, we did carrie our drinke in our bootes: but that is but a bald Etymologie, and I will neuer agree, that Iacke, though he were neuer so blacke, should be thus slandered. But if you stand so much vpon your English, and will not admit our Greeke, and our Romane tongne, you shall see I will cast about, to haue one in English for you. First then, you haue heard the olde pro-

Some of these denyed the godhead of Christ with Arrius, some the authoritie of Bishops as Aerius: which you may see in Prateolo de vita haereticorum.

Orapro A I A X.

Almaricus denyed the resurrection of the body, which is an heresie that marres all, as S. Paule saith 1. Cor. 15. 14. That then our faith were vaine.

The Prologue.

uerbe (age breedes aches) now you must imagine, that an old man, almost foure-square yeare old, and come to the Psalme of *Dauid, Labor & dolor*, being somewhat costive, at the house groned so pitifully, that they thought hee had bene sicke: whereupon one ran to him to hold his head, and asked him what he ayled. He told them, he ayled nothing, but onely according to the prouerbe, he complained, that age breeds aches, and minding to speake it shorter, by the figure of abbreuiation, or perhaps by the rule, *Quod potest fieri per pauciora, non debet fieri per plura.* (I pray you pardon me for being againe in my Latin) oh faith he, maisters make much of youth, for I tell you age akes, age akes. I feele it, age akes. Vpon which patheticall speech of his, deliuered in that place, the younger men that bare him speciall reuerence, termed the place age akes: which agrees fully in pronounciation, though it may be since, some ill orthographers haue mis-written it, and so now it passeth currant to be spoken and written **A I A X.** And because as
the

The Prologue.

the saying is, *loquendum cum vulgo*, we must now take him as we finde him, with all his faults.

But yet for reformation of as many as we can; and specially of one fault he is much subiect vnto, you must remember that this *A I A X* was alwayes so strong a man, that his strength being an inseparable accident to him, doth now onely remain in his breath, and that in diuerse extremities, & contrarie fashiōs. Sometime with the heate of his breath he will be readie to ouercome a strong man; another time he will take a weake man at the vauntage, and strike him behind with such a cold, that he shalbe the worse for it a moneth after. Now many haue wrestled with him, to seeke to stop his breath and neuer maime him; but he makes the glad to stop their noses, and that indeed is some remedie, for such whose throats haue a better swallow, then their heads haue capacitie. As some men that are forced at sea to drinke stinking puddle water, do winke and close their nostrils, that they may not offend three senses at once.

The Prologue.

Now againe, some arme them selues
against A IAX with perfumes, but that
me thinke doubles the grieve, to imagine
what a good smell this were, if the other
were away: as he that should haue had
10000 pound with an vgly Mopfa, sayd,
not without a great sigh; Oh, what a
match were this, were the woman away?
But the deuise that shalbe hereafter dis-
covered, will so confound this gentlemā
with the strong breath, that saue we car-
rie about vs some traitors, that are ready
to take his part, he should neuer be able
so much as to blow vpon you. Yet I wold
haue the fauourable readers (of what sort
foeuer) thus farre satisfied, that I tooke
not this quarrell vpon me voluntarily,
but rather in mine owne defence; & stan-
ding vpon the *puntilio* of honour, hauing
bene chalenged, as you may partly see in
the letter precedent, by one, as it seemes,
of the Captaines owne countryman: for
his name is *Philostrpnos*, which I thought
at first, was a word to coniure a spirit, till
at last, a fellow of mine of Cambridge,
told me the *Philo* was Greeke, and that
he

The Prologue.

he would say in English, that he loueth
cleanlinesse. Now I being bound by the
Duello, hauing accepted the challenge,
to seeke no aduantage, but euen to deale
with him at his owne weapon, entred the
lists with him, and fighting after the olde
English maner without the stockados,
(for to voyne or strike below the girdle,
we counted it base and too cowardly) af-
ter halfe a score downright blowes, we
grew to be friends, and I was content to
subscribe, Yours &c. And to the ende I
may answer him in the same language, I
am called *Misacmos*, which is cosin and
allie to his name; and it signifies a hater
of filthinesse, and to all such as are of kin
to either of our names or condicions, we
commend this Discourse ensuing.

Ad Zoilum & Momum.

Cease maisters anie more,
To grudge, chafe, pine & fret,
Lo stufte for you good store
To gnaw, chew, bite and, eate.



*A short aduertisement of the autor
to the Reader.*

The discourse ensewing is deuided into three parts or sections (as it were breathing places) least it may seeme confused, or to tedious too be read all at once.

- 1 The first iustifies the vse of the homelyest wordes.
- 2 The second prooues the matter not to be contemptible.
- 3 The third shews the forme, and how it may be reformed.

- 1 The first begins grauely, and ends lightly.
- 2 The second begins pleasantly, and ends soberly.
- 3 The third is mixt both seriously and merily.

- 1 I would pray you to weigh the graue authorities reuerently, for they are true and autenticall.
- 2 I would wish you to regard the pleasaunt histories respectfully, for they be honest and commendable.
- 3 I would aduise you to vse the mery matters modestly, for so they may be faultlesse and harmlesse.

- 1 If you meane not to read it, then dispraise it not, for that would be counted folly.
- 2 Till you haue fully read it, censure it not, for that may be deemed rashnesse.
- 3 When you haue read it, say both of vs haue lost more time then this in our dayes, and that perhappes would be iudged the right.



THE METAMORPHOSIS
OF A IAX.



Here was a very tall & serviceable gentleman, sometime Lieutenant of the ordinance, called *M. Iaques VVingfield*; who coming one day, either of businesse, or of kinnesse, to visit a great Ladie in the Court; the Ladie bad her Gentlewoman aske, which of the *VVingfields* it was; he told her *Iaques VVingfield*: the modest gentlewoman, that was not so well seene in the French, to know that *Iaques*, was but *James* in English, was so bathfoole, that to mend the matter (as she thought) she brought her Ladie word, not without blushing, that it was *M. Priuie VVingfield*; at which, I suppose the Lady then, I am sure the Gentleman after, as long as he liued, was wōt to make great sport. I feare the homely title prefixed to this

treatise (how warlike a sound so euer it hath) may breed a worse offence, in some of the finer sort of readers; who may vpo much more iust occasion condemne it, as a noysome and vnsauory discourse: because, without any error of equiuocatiō, I meane indeed, to write of the same that the word signifies. But if it might please them a litle better to consider, how the place we treat of (how homely soeuer) is visited by them selues, once at least in foure and twentie houres, if their digestion bee good, and their constitution sound; then I hope they will do me that fauour, and them selues that right, not to reject a matter teaching their owne ease and cleanness, for the homeliness of the name; and consequently, they will excuse all broade phrases of speech, incident to such a matter, with the old English prouerbe that ends thus; *For Lords and Ladies do the same.* I know that the wiser sort of men wil consider, and I wish that the ignorant sort would learne; how it is not the baseness, or homeliness, either of words, or matters, that make the
foule

foule & obscene, but their base minds, filthy conceits, or lewd intents that handle them. He that would scorne a Physition, because for our infirmities sake, he refuseth not sometime the noisome view of our lothsomest excrements, were worthy to haue no helpe by Physicke, and should breake his deuine precept, that saith; Honour the Physition, for necessities sake God hath ordained him. And he that would honour the makers of of *Aposticchos*, or rebatoes, because creatures much honored vse to weare them, might be thought, perhaps full of curtesie, but voyd of wit.

Surely, if we would enter into a sober, and sad consideration of our estates, cue of the happiest sort of vs, as men of the world esteeme vs; whether we be noble, or rich, or learned, or beautifull, or healthy, or all these (which seldome happeneth) ioyned together: we shall obserue, that the ioyes we enioy in this world, consist rather *in indolencia* (as they call it) which is an auoyding of grieuances and inconueniences, then in possessing any

passing great pleasures ; so durable are the harmes, that our first parents sal hath layd on vs , and so poore the helps that we haue in our selues : finally so short, & momentanie the contentments that we fish for, in this Ocean of miseries, which either we misse , (fishing before the net, as the prouerbe is) or if we catch them, they proue but like Eccles , sleight & slipperie. The chieft of all our sensual pleasures , I meane that which some call the sweet sinne of lcherie , though God knowes , it hath much sowre sawce to it ; for which notwithstanding, many hazard both their fame , their fortune , their friends, yea their soules ; which makes them so oft breake the sixt commaundement , that when they heare it read at Church, they leaue the words of the Cōmunion booke, and say, *Lord haue mercie vpon vs , it grieues our hearts to keepe this Law.* And when the Commination is read on Ashwednesday, wherein is read, *Cursed be he that lyeth with his neighbours wife* , and let all the people say , *Amen* ; these people either say nothing , or as a neigh-

neighbour of mine said, *he hem*; Ifay this surpassing pleasure, that is so much in request, and counted such a principall solace, I haue heard cōfessed before a most honourable person, by a man of middle age, strong constitution, and well practised in this occupation, to haue bred no more delectation to him (after the first heate of his youth was past) then to go to a good easie close stoole, when he hath had a lust thereto (for that was his verie phrase.) Which being confessed by him, and confirmed by many; makes me take this advantage thereof in the beginning of this discourse, to preferre this house I mind to speake of, before those which they so much frequent; neither let any disdaine the comparison. For I remember, how not long since, a graue & godly Ladie, and grand-mother to all my wiues children, did in their hearings, and for their better instruction, tell them a story, which though I will not sweare it was true, yet I did wish the auditorie would beleecue it; namely, how an Hermit being caried in an euening, by the conduct

of an Angell, through a great citie, to
contemplate the great wickednesse daily
and houely wrought therein; met in the
street a gongfarmer with his cart full la-
den, no man enuying his full measure.
The poore Hermit, as other men did,
stopt his nostrils, & betooke him to the
other side of the street, hastening frō the
sower cariage all he could; but the An-
gell kept on his way, seeming no whit of-
fended with the saueur. At which while
the Hermit maruelled, there came not
long after by them, a woman gorgeously
attired, well perfumed, well attended
with coaches, and torches, to conuey her
perhaps to some noble mans chamber.
The good Hermit somewhat reuiued
with the faire sight, and sweet saueur, be-
gan to stand at the gaze. On the other
side, the good Angell now stopped his
nose, and both hastened him selfe away,
and beckened his companion from the
place. At which the Hermit more mar-
uelling then before, he was told by the
Angell, that this fine courtesan laden
with sinne, was a more stinking saueur
afore

afore God & his holy Angels, then that
 beastly cart, laden with excrements. I
 will not spend time to allegorize this sto-
 rie, onely I will wish all the readers may
 find as sure a way to cleanse, and keepe
 sweete the noblest part of them selues,
 that is, their soules; as I shall shew them
 a plaine and easie way, to keepe sweet the
 basest part of their houses, that is, their
 sinnes. But to the intent I may binde my
 selfe to some certaine method, I will first
 awhile continue as I haue partly begun,
 to defend by most autenticall authorities
 and examples, the vse of these homely
 words in so necessary matters. Secondly,
 concerning the matter it selfe, I wil shew
 how great, and extraordinarie care hath
 bene had in all ages, for the good orde-
 ring of the same. Lastly, for the forme, I
 will set downe the cheapest, perfectest, &
 most infallible, for auoyding all the in-
 conueniences the matter is subiect to;
 that hitherto (if I and many more be not
 much deceiued) was euer found out.

I

2

3

When I was a truantly scholer in the
 noble Vniuersity of Cambridge (though

I hope I had as good a conscience as other of my pew-fellowes, to take but a little learning for my money) yet I can remember, how a very learned and reuerent Deuine held this question in the schooles. *Scriptura stylus non est barbarus.* The style, or phrase of the Scripture is not barbarous. Against whom one replied with this argument.

That which is obscene, may be called barbarous:

But the Scripture is in many places obscene:

Therefore the Scripture may be called barbarous.

To which syllogisme was truly answered (as I now remember, denying the *minor*) that though such phrases to vs seeme obscene, and are so when they are vsed to ribauldrie, or lasciuiousnesse, yet in the Scripture they are not only voyd of incivilitie, but full of sanctitie; that the Prophets do in no place more effectually, more earnestly, nor more properly beate downe our pride and vanitie, and open to our eyes the filthinesse, and horror of our sinnes,

finnes, then by such kind of phrases, of
 which they recited that, where it is sayd,
 that the finnes of the people were, *quasi* Esa. 64.
pannus mēstruata vniuersa iustitia nostra,
 that a common or strange woman (for so
 the Scripture couertly termeth a harlot)
 hath her quiuer open for euerie arrow;
 that an old lecherous man, is like a horse
 that neigheth after euerie mare, &c. To
 which I could adde many more, if I af-
 fected copiousnesse in this kind; some in
 broad speeches, some in couert termes,
 expressing mens shame, mens finnes,
 mens necessities. *Quinque aureos anos fa-*
cietis pro quinque satrapis, which our En-
 glish of Geneua translates very modestly.
 Ye shall make fiue golden Emeralds for
 fiue Noblemen or Princes. Which word
 I am sure, many of the simple hearers, &
 readers, take for a precious stone of the
 Indians, set in gold; and so they shal still
 take it for me, for that ignorance, may
 perhaps do them lesse hurt in this mat-
 ter, the further knowledge; but yet what
 a special Scripture that is to Gods glory
 and their shame, appears by Dauids

prophecie in the 77. Psalme, where he saith; *Percussit inimicos suos in posteriora, opprobrium sempiternum dedit illis.* Hee smote his enemies in the hinder parts, & put them to a perpetuall shame; in remembrance whereof, in some solemne lyurgies, vntill this day the same Chapter of *Aureos anos* is read.

What should I speake of the great league betweene God and man, made in Circumcision? impressing a painful *stigma*, or character in Gods peculiar people, though now, most happily taken away in the holy Sacrament of Baptisme. What the word signified, I haue knowne reuerent and learned men haue bene ignorant; and we call it very well Circumcision, and vncircumcision, though the Remists (of purpose belike to varie from Geneva) will needes bring in Prepuse; which word was after admitted into the Theater with great applause, by the mouth of Maister Tarlton the excellent Comedian; when many of the beholders that were neuer circūcised, had as great cause as Tarlton, to complaine of their
Prepuse.

Prepuse. But to come soberly, and more
nearly to our present purpose; In the
old Testament, the phrase is much vsed
of couering the feete, and in the newe
Testament, he that healeth & helpeth all
our infirmities, vseth the word *draught*;
that that goeth into the man, is digested
in the stomacke, and cast out into the
draught. Lastly, the blessed Apostle S.
Paule, being rapt in contemplation of
diuine blissfulnes, compares all the chief
felicities of the earth, esteeming them (to
vse his owne word) as *stercora*, most filthy
doung, in regard of the ioyes he hoped
for. In imitation of which zealous vehe-
mency, some other writers haue affected
to vse such phrase of speech, but with as il
successe, as the asse that leapt on his mai-
ster at his coming home, because he saw
a litle spaniell, that had so done, much
made on: for indeed, these be counted
but foule mouthd beasts for their labors.

But to conclude these holy authorities,
worthy to be alledged in most reuerent
and serious manner; and yet here also I
hope without offence: let vs come now

to the ridiculous, rather then religious customes of the Pagans, and see, if this contemptible matter I treat of, were despised among them; nay rather obserue, if it were not respected with a reuerence, with an honour, with a religion, with a dutie, yea with a deitie, & no maruel. For they that had Gods and Goddeses, for all the necessities of our life, from our cradles to our graues, viz. 1. for sucking, 2. for swathing, 3. for eating, 4. for drinking, 5. for sleeping, 6. for husbandrie, 7. for venerie, 8. for fighting, 9. for physicke, 10. for mariage, 11. for child-bed, 12. for fire, 13. for water, 14. for the thresholds, 15. for the chimneys; the names of which I do set downe by them selues, to satisfie those that are curious. 1. *Lactertia*, 2. *Cunina*, 3. *Educa*, 4. *Potina*, 5. *Morpheus*, 6. *Pan*, 7. *Priapus*, 8. *Bellona*, 9. *Æsculapius*, 10. *Hymen*, 11. *Lucina*, and *Vagitanus*, 12. *Æther*, 13. *Salacia*, 14. *Lares*, 15. *Penates*. I say, you must not thinke, they would commit such an ouersight, to omit such a necessary, as almost in all languages, hath the name of necessitie,

necessitie, or ease : wherefore they had both a God and a Goddesse, that had the charge of the whole businesse; the God was called *Stercutius*, as they write, because he found so good an employment for all maner of dounge, as to lay it vpon the land : or perhaps it was he, that first found the excellent mysterie of the kinde setting of a Parsnip (which I wil not here discouer, because I heard of a truth, that a great Ladie that loued Parsnips verie well, after she had heard how they grew, could neuer abide them) and I would be loth, to cause any to fall out of loue with so good a dish. Neuerthelesse (except they will haue better bread then is made of wheate) they must (how fine so euer they be) giue *M. Stercutius* leaue, to make the land able to beare wheate. But the Goddesse was much more especially, and properly assigned for this busines, whose name was *Dea Cloacina*, her statue was erected by *Titus Tacius*, he that raigned with *Romulus*, in a goodly large house of office (a fit shrine for such a Saint) which *Lodouicus Vines* cites out of *Lactansius*.

But he that wil more particularly enform him selfe of the originall of all these pettie Gods and Goddesse; as also of the greater, which they distinguisht by the name of *Dij consentes*, which are according to old *Ennius* verse, deuided into two ranks of Lords and Ladies.

These Gods
were of the
priny coun-
sell to Iuppi-
ter; 23 Chap.
4. booke.

*Iuno, Vesta, Minerva, Cer'esque Diana,
Venus, Mars,
Mercurius, Neptunus, Iouis, Vulcanus,
Apollo.*

Of all which S. Augustin writes most diuinely, to ouerthrow their diuinitie; and therefore I referre the learned and studious reader, to his fourth and sixt bookes *de Ciuitate Dei*, where the originall, and vanitie of all these Gods and Goddesse is more largely discoursed: with a pretie quippe to *Seneca* the great Philosopher, who being in heart halfe a Christian, as was thought; yet because he was a Senator of Rome, was faine (as S. Augustine saith) to follow that he found fault with, to do that he disliked, to adore that he detested. But come we to my stately Dame *Cloacina*, and her Lord *Stercutius*, though these

S. Augustine
6. booke 10.
chap. L.

these were not of the higher house, called *Consentes*; yet I hope for their antiquity, they may make great comparifon: for he is fayd to haue bene old *Saturne*, father to *Pycus* that was called *Iuppiter*; and *Cloacina* was long before *Priapus*, and so long before *Felicitie*, that S. Augustine writes merily, that he thinkes verily, *Felicitie* forsooke the Romanes, for disdaine that *Cloacina* and *Priapus* were deified so long before her; adding *Imperium Romanorum propterea grandius, quam felicius fuit*. The Romane Empire therefore was rather great, then happy. But howsoever Lady *Felicitie* disdaines her, no question but Madame *Cloacina* was alwayes a verie good fellow: for it is a token of speciall kindnes, to this day among the best men in France, to reduce a Syllogisme in *Bocardo* together. Infomuch as I haue heard it seriously told, that a great Magnifico of Venice being Ambassador in France, and hearing a Noble person was come to speake with him, made him stay til he had vntyed his points; and when he was new set on his stoole, sent for the Noble man

to come to him at that time; as a verie speciall fauour. And for other good fellowships I doubt not, but from the beginning it hath often happened, that some of the Nymphes of this gentle goddesse, haue met so luckily with some of her deuout chaplens, in her chappels of ease, and payd their priuie tithes so duly, and done their seruice together with such deuotion; that for reward, she hath preferred them within fortie weeks after to *Iuno Lucina*, and so to *Vagitana*, *Lactur-
tia*, and *Cunina*, for euen to this day, such places continue verie fortunate. And whereas I named deuotion, I would not haue you thinke, how homely soeuer the place is, that all deuotion is excluded frō it. For I happening to demand of a deare friend of mine, concerning a great companion of his, whether he were religious or no, and namely if he vsed to pray; he told me, that to his remembrance he neuer heard him ask any thing of God, nor thanke God for any thing; except it were at a lakes, he heard him say, he thanked God, he had had a good stoole. Thus
you

you see, a good stoole might moue as great deuotiō in some man, as a bad sermon; & sure it sutes very well, that *Quorū Deus est venter, eorū templū sit cloaca*. He that makes his belly his God, I wold haue him make a Iakes his chappell. But he that would indeed call to mind, how *Arrius*, that notable and famous, or rather infamous hereticke, came to his miserable end vpon a Iakes; might take iust occasion euen at that homely businesse, to haue godly thoughts; rather thē as some haue, wanton, or most haue, idle. To which purpose I remember in my riming dayes, I wrote a short Elegie vpon a hōly Embleme; which both verse and Embleme, they haue set vp in *Cloacinās* chappell, at my house verie solemnely. And I am the willinger to impart it to my frēds because I protest to you truely, a sober Gentleman protested to me seriously; that the cōceit of the picture & the verse, was an occasion to put honest and good thoughts into his mind. And Plutark defends with many reasons, in his booke *Lib. 5. quæst. 2.* called *Symposions*, that where the mat-

ters them selues often are vnpleasant to
behold, their counterfeits are scene not
without delectation.



*A godly father sitting on a draught,
 To do as neede, and nature hath vs taught,
 Mumbled (as was his maner) certen prayr's,
 And vnto him the Deuil straight repayr's:
 And boldly to reuile him he begins,
 Alledging that such prayr's are deadly sins;
 And that it shewd, he was deuoyd of grace,
 To speake to God, from so vnmeet a place.
 The reuerēt mā, though at the first dismayd,
 Yet strong in faith, so Satan thus he said.
 Thou damned spirit, wicked, false & lying,
 Dispairing thine own good, & ours enuying:
 Ech take his due, and we thou canst not hurt,
 To God my prayr I meant, to thee the hurt.
 Pure prayr ascends to him that high doth sit,
 Down fals the filth, for fiends of hel more fit.*

Wherefore, though I graunt manie
 places and times are much fitter for true
 deuotion, yet I dare take it vpon me; that
 if we would giue the Deuil no kinder en-
 tertainment in his other suggestions, thē
 this father gaue him in his causlesse re-
 prooffe (for he gaue it him in his teeth,
 take it how he would.) I say we should
 not so easily be ouerthrowne with his af-

For want of
the good
take heed.

faults, as dayly we are, for lacke of due
resistance. But come we now to more
particular & not so serious matter, haue
not many men of right good conceit, ser-
ued them selues with diuerse pretie em-
blemes, of this excrementall matter. As
that in Alciat, to shew that base fellowes
oft-times swimme in the streame of good
fortune, as well as the worthiest.

Poma, signi-
fies horsdong
as well as ap-
ples.

Nos quoque poma natamus.

Or as the old proverb, as well as emblem,
that doth admonish men not to contend
with base and ignominious persons.

*Hæc scio pro certo, quod si cum stercore certo
Vincō cū vincor, semper ego maculor.*

I know if I contend with dirtie foes,

I must be soild, whether I win or lose.

Which Emblem had almost hindred me
the writing of this present discourse, saue
that a good friend of mine told me, that
this is a fanisie and not a fight, and that if
it should grow to a fight; he assured me
I had found so excellent a ward against
his chiefe dart, which is his strōg breath,
that I were like to quit my hands in the
fray, as well as any man. But to proceede
in

in these rare Emblemes; who hath not read or heard, of the Picture made in Germanie, at the first rising of Luther? where to shew as it were by an Emblem, with what drosse, and drasse, the Pope & his partners fed the people; they caused him to be purtraied in his Pontificalibus riding on a great sow, and holding before her taster, a dirty pudding: which dirtiedeuise, Sleidan the historian verie iustly and grauely, both reports and reproues; yet it serued a turne for the time, and made great sport to the people. But when this May-game was done, an hundred thousand of them came home by weeping crosse; so as the poore sow was not only sold by the eares, but sould by a drumme, or slaine by the sword. Yet the Flanders cow, had more wit then the Germane sow: for she was made after another sort, viz. the Mirrour of Princes feeding her, the Terror of Princes spurring her, the Prince of Orange milking her, or after some such fashion, for I may faile in the particulars; but the conclusion was, that Monsieur d'Allanfon (who

indeed with most noble endeavour, though not with so happie successe, attempted them) would haue pulled her backe by the taile, and she filed his fingers. And thus much for Emblemes. Now for poesie (though Emblemes also are a kind of poesie) I rather doubt, that the often v-sage of such words, will make the Poets be condēned; then that the Poets authorities, will make the wordes be allowed: but if their example can giue anie countenance to them, they shall want none. It is certaine, that of all poems, the Epigram is the wittiest, & of all that writes Epigrams, Martiall is counted the pleasantest. He in his 38.ep. of his first book, hath a distichon, that is very plyable to my purpose; of one that was so stately, that her elose stoole was of gold, but her drinking cup of glasse.

I. 38.

Ventris onus puro, nec te pudet excipis auro:

Sed bibis in vitro, charius ergo cacas.

And in the same book, to a gentlewoman that had a pleasure, to haue her dogge lick her lips, as many do now a dayes.

I. 74.

Os, & labra, sibi lingit Manecia Catellus:

In

*Non miror merdas, si libet esse cani.
Thy dog still licks thy lips, but tis no hurt:
I maruell not, to see a dog eate dirt.*

Further in his third booke, he mocks one of his fellow Poets, that draue away all good companie with his verses, euerie man thought it such a penance to heare them.

*Nam tantos rogo quis ferat labores,
Et stanti legis, & legis sedenti,
Currenti legis, & legis cacanti,*

3. 44.

In Thermas fugio sonas ad aurem &c.

*Alas my head with thy long readings akes,
Stāding or sitting, thou readst euery wheare,
If I would walke, if I wold go'r A I A X,
If to the Bath, thou still art in mine eare.*

Where by the way, you may note that the French courtesie I spake of before, came from the Romanes; sith in Martials time, they shunned not one the others companie, at Monsieur A I A X. But now it may be some man will say, that these wanton and ribald phrases, were pleasing to those times of licentiousnes, and paganisme that knew not Christ; but now they are abhorred and detested, and

quite out of request. I would to God
with all my heart, he lyed not that so said;
and that indeed religion could roote out
as it should do, all such wanton and vaine
toyes (if they be all wanton and vaine)
yet I am sure, that euen in this age, and
in this realme, men of worth and wit,
haue vsed the wordes and phrases, in as
homely sort as Martial, some in light,
some in serious matter. Among Sir Tho-
mas Mores Epigrams, that flie ouer all
Europe for their wit and conceit, the ve-
ry last (to make a sweet conclusion) is this.

Sectile ne tetros porrum tibi spiret odores;

Protinus à porro fac mihi cepe vores;

Denuo factorem si vis depellere cepe:

Hoc facile efficient allia mansa tibi;

Spiritus at si post etiam grauis, allia restat;

Aut nihil, aut tantū, tollere merda potest.

Which for their sakes that loue garlick,
I haue taken some paines with, though it
went against my stomacke once or twise.

If leeks you leeke, but do their smell disleeke,

Eat onions, and you shall not smell the leeke:

If you of onions would the sent expell,

Eat garlick, that shal drown the anions smell;

But

But against garlikes saour, at one word,
I know but one receipt. whats that? go looke.
Nay fie, will you name it, and reade it to
Ladies, thus you make them blame me
that meant no lesse. But to come againe
to pleasant Sir Thomas, he hath another
Epigram, that though this was but a
sowre one, I durst as liue be his hialfe at
this as at that, and it is about a medicine
for the collicke.

*Te Crepitus perdit nimium si ventre retetus,
Te propere emissus seruat item crepitus:
Si crepitus seruare potest, et perdere nuquid,
Terrificis crepitus, regibus aqua potest.*

Thus il-fauoredly in English, for I will
tell you true, my Muse was afraid to tran-
slate this Epigram: and she brought me
out three or foure sayings against it, both
in Latine and English: and two or three
shrewd examples, both of this last Poet,
who died not of the collicke, and of one
Collingborne, that was hanged for a di-
stichon of a Cat, a rat, and a dogge. Yet
I opposed *Murus abeneus esto nil conscire
sibi*, and so with much a do, she came out
with it.

*Non est bonum
ludere cum
sanctis.*

It is good to
play with
your fellows.
*An nescis lon-
gas regibus esse
manas.*

He was be-
headed.

*To breake a litle wind, sometime ones life
doth saue,*

*For want of vent behind, some folke their
ruine haue:*

*A powre it hath therefore, of life, and death
expresse:*

*A king can cause no more, a cracke doth do
no lesse.*

Two Apo-
thegmes of
Sir Thomas
More.

And when she had made it in this soerie
fashion, she bad me wish my friends, that
no man should follow Sir Th. Mores hu-
mour, to write such Epigrās as he wrate,
except he had the spirit, to speake two
such apothegmes as he spake, of which
the last seemes to fal fit into our text. The
first was, when the King sent to him to
know if he had chaunged his mind; he
answered, yea: the King sent straight a
counsellor to him, to take his subscriptiō
to the sixe Articles. Oh sayd he, I haue
not changed my mind in that matter, but
onely in this; I thought to haue sent for
a Barber, to haue bene shauen ere I had
died, but now if it please the King, he shal
cut off head, and beard, and all together.
But the other was milder, and pretier; for
after

after this, one coming to him as of good will, to tell him he must prepare him to die, for he could not liue: he called for his vrinall, and hauing made water in it, he cast it, & viewed it (as Physicians do) a pretie while; at last he sware soberly, that he saw nothing in that mans water, but that he might liue, if it pleased the King; a pretie saying, both to note his owne innocencie, and moue the Prince to mercie: and it is like, if this tale had bin as frendly told the King, as the other perhaps was vnfrendly enforced against him, sure the King had pardoned him. But alas what cared he, or (to say truth) what neede hee care, that cared not for death? But to step backe to my teshe (though euery place I step to, yeelds me sweeter discourse) what thinke you by Haywood, that scaped hanging with his mirth, the King being graciously and (as I thinke) truely perswaded, that a man that wrate so pleasant and harmlesse verses, could not haue any harmfull conceit against his proceedings, & so by the honest motion of a Gentleman of his chāber, sa-

ued him from the ierke of the six stringd whip. This Haywood for his Prouerbs & Epigrams, is not yet put downe by any of our countrey, though one doth in deede come neare him, that graces him the more in saying he puts him downe. But both of them haue made sport with as homely words as ours be; one of a Gentlewomans gloue, saue that without his consent it is no good manners to publish it: but old Haywoods sayth:

M. Dauics.

*Except wind stand, as neuer wind stood,
It is an ill wind blowes no man good.*

And another not vnpleasant, one that I cannot omit.

*By word without writing one let out a farm,
The lessee most leudly the rent did retaine,
VVhereby the lessor wanting writing had
harme:*

*VVherfore he vowd, while life did remaine,
VVithout writing neuer to let thing againe.
Husband quoth the wife, that oath againe
reuart,*

*Else without writing you cannot let a crack.
God thanke thee sweet wife, quoth he, from
my hart:*

And

And so on the lips did her lowingly smacke.
Such a thing it was, but not hauing the
booke here, and my memory being no
better then I would haue it, I haue stum-
bled on it as well as I can. But now to
strike this matter dead with a sound au-
thoritie indeed, and in so serious a mat-
ter as vnder heauen is no weightier, to
such a person, as in the world is no wor-
thier, from such a scholer, as in Oxford
was no learneded, marke what a verse
here is in an Eucharisticall and Parene-
ticall verse. He saith:

*Italici Augai stabulum fœdamq; cloacam,
A te purgari Romanag, σκυλας tolle.*

If he had said *stercora*, I could guesse wel
enough what it had meant, but that the
Greeke hath in some eares a better em-
phasis. Thus writes their great Cāpiano

μασιξ, that confounds all the *Puritano Pa-* M. Raynolds
pistas. And yet to say truly, I make no much more
great boast of his authoritie to my text. seemly vseth
If I had alledged him in Diuinitie, I wold the meta-
haue stood lustily to it, and sayd *αυτος ερα* phor, li. i. c. 8.
but for verses in praise of his Mistresse, *Iesuite finum*
there be, *in ipsum caput* retorqueo.
there be, twentie of vs may set him to

schoole : for be it spokē without disgrace
 or dispraise to his poetrie , such a meta-
 phor had bene fitter for a plaine Dame,
 abhorring all princely pompe , and not
 refusing to weare russet coates , then for
 the magnificent maiestie of a Mayden
 Monark. Beleeue me, I would faine haue
 made him speake good rime in English,
 but (as I am a true *μισαλμος*) I beate my
 braines about it , the space that one may
 go with the tyde from London bridge,
 downe where the Priest fell in vpon the
 mayd, and from thence almost to Wap-
 ping , and yet I could not couch it in-
 to a cleanly distichon. But yet because
 I know Mistresse *Philostilpnos* will haue a
 great mind to know what it meanes , I
 will tell her by some handsome circum-
 locution. His meaning is, that a Ladie of
 Ladies, did for zeale to the Lord of Lords,
 take the like pains to purge some Popish
 abuses, as the great giantly Hercules did
 for Augeus. Now what maner of worke
 that was, in the processe of this discourse
 one way or other, you shall see me bring
 it in, though yet I know not where will be
 the

the fittest place for it : here yet you see
by the way I haue told the mans meaning
reasonable mannerly, yet still me thinke
I can say of his metaphor,

*That still (me thinke) he vsde a phrase as
plyant,*

That said, his Mistres was for wit a giant.

But I pray you let me go backe againe
to merie Martiall: for I should haue one
more of his, if I haue not lost it. *Ad Phae-*
bam. Oh here I haue it.

Vtere lactucis & mollibus vtere maluis,

Nam faciē durum Phæbe cacantiū habes.

He aduises him to take somewhat to make
him soluble, for his face looked as if he
were asking, who should be M. Mayor the
next yeare. But I thinke this iest was bor-
rowed of Vespasianus foole, or else the
foole borrowed it of him: but the iest is
worthy to be receiued into this discourse.
This foole had iested somewhat at all the
boord, saue Vespasian him selfe; and be-
like he thought, it was ill playing with
edge tooles, and Emperours; but Vespasian
commaunded him, & promised him
franke pardon, to breake a good iest vpon

3. 68.

him. Well Sir (then said the foole) I will but tarie till you haue done your busines; whereby he quipped the Emperours ill feature of face, that cuen when he was meriest, looked as if he had bin wringing hard on a close stoole. But let vs seeke some better authorities then Epigrams and Iesters: sure I am I shall find in historie, which is called *nuncia vetustatis, vita memoria*, the reporter of antiquities, the life of memory, many phrases, expressing the same action, and not thinking their style any whit abased thereby. He that writes the first booke of Samuel tels, that Dauid did cut off the lap of Saules coate, and leaues not to tell, what Saule was the doing. The writer of Bassianus life telles, how he was not onely priuily murdred, but murdred at the priuie. Heliogabulus body was throwne into a lakes, as writeth Suetonius. Lastly the best, and best written part of all our Chronicles, in all mens opinions; is that of Richard the third, written as I haue heard by Morton, but as most suppose, by that worthy, and vncorrupt Magistrate, Sir Thomas More,

1 Sam. 24.

*Spelūca quam
ingressus est
Saul, ut pur-
garet ventrem.*

Suetonius.

More, sometime Lord Chancellor of England, where it is written; how the King was deuising with Terill, how to haue his nephewes priuily mured, & it is added, he was the sitting on a draught (a fit carpet for such a counsel. But to leaue these tragicall matters, and come to comicall; looke into your sports of hauking & hunting, of which noble recreations, the noble Sir Philip Sidney was wont to say; that next hunting, he liked hauking worst; but the faulconers and hunters would be euen with him, and say, that these bookish fellowes, such as he, could iudge of no sports, but within the verge, of the faire fields of Helicon, *Pindus*, & *Pernafus*. Now I would aske you Sir, lest you should thinke I neuer read Sir Tristram. Do you not sometime (beside the fine phrase, or rather Metaphor, of inew-ing a woodcocke) talke, both of putting a heron to the mount, and then of his slicing? tell of springing a pheasant and a partridge, & find them out by their dropping? Do you not further, to iudge of your haulks health, looke on her casting?

if it be black at one end, and the rest yellow, you feare she hath the phillanders; if it be all blacke, you shall see and smell, she is not found. Lastly, you haue a speciall regard to obserue, if she make a cleane mute. Moreouer for hunting, whe you haue harbourd a stagge, or lodged a bucke, doth not the keeper, before he comes to rouse him from his lodging, (not without some ceremonie) shew you his femishing, that thereby you may iudge, if he be a seasonable deare? And soone after, followes the melodious crie of the houndes, which the good Ladie could not heare, because the dogs kept such a barking. And when al this is done, and you are rehearsing at dinner what great sport you haue had: in the midst of your sweet meates, in comes Melampus, or Ringwood, that sang the base that morning, and in the returne home, lighted vpon some powderd vermin, and layes a chafe vnder the table, that makes all as sweet as any suger-carrion; and all this you willingly beare with, because it is your pastime. Thus you must needes
confesse,

confesse, it is more then manifest, that without reproofe of ribaldrie, or scurrilitie, writings both holy, and prophane, Emblemes, Epigrams, Histories, and ordinarie and familiar communication; admits the vse of the words, with all their apurtenances; in citing examples whereof, I haue bene the more copious, because of this captious time, so readie to backbite euery mans worke, and I would forewarne men not to bite here, lest they bite an vnfauorie morsell. But here me think it were good to make a pause, & (as it were at a long diner) to take away the first course; which commonly is of the courtest meate, as powdred biese and mustard, or rather (to compare it fitter) fresh biese and garlicke; for that hath three properties, more futing to this discourse: viz. to make a man winke, drinke, and stinke. Now for your second course, I could wish I had some larks, & quailles, but you must haue such as the market I come from will affoord, alwayes remembered, that our retiring place, or place of *rende vous* (as is expedient when men

haue filled their bellies) must be Monsieur
A I A X, for I must still keepe me to my
teth: wherfore as I say, here I will make
the first stop, and if you mislike not the
fare thus far, I will make the second
course, make you some
amends.

THE





THE SECOND SECTION,
prouing the matter not to be
contemptible.

IT hath bene in the former part hereof sufficiētly proued, that there is no obscenitie, or barbarisme in words concerning our necessities: but now for the place, where these necessities are to be done, perhaps some will obiect, that it was neuer of that importaunce, but that it was left to each mans owne care to prouide, for that which concerned his owne peculiar necessitie. It is not so, for I can bring very autentick proofes out of auncient recordes, and histories; that the greatest magistrates that euer were, haue employed their wits, their care, and their cost, about these places; as also haue made diuerse good lawes, proclamatiōs, and decrees about the same: & all therto

belonging; as by this that ensues shall more plainly appeare. In the handling wherof, I will vse a contrary method to the former: for I wil begin now with prophane stories, and end with diuine. First therefore most certaine it is, that mischiefes make vs seeke remedies, diseases make vs find medicines, and euil maners make good lawes. And as in all other things, so by all likelihood in this we now treat of, when companies of men begā first to increase, and make of families townes, and of townes citics; they quickly found not onely offence, but infection, to grow out of great concourse of people, if speciall care were not had to auoyd it. And because they could not remoue houses, as they do tents, frō place to place, they were driuen to find the best meanes that their wits did then serue thē, to couer, rather then to auoyd these annoyances: either by digging pits in the earth, or placing the common houses ouer riuers; but as Tully saith of Metaphors, that they were like our apparell; first deuised to hide nakednesse, then applied

plied for comelineſſe, and laſtly abuſed for pride: ſo I may ſay of theſe homely places, that firſt they were provided for bare neceſſitie, for indeed till Romulus time I find litle mention of them; then they came to be matters of ſome more coſt, as ſhall appeare in examples following; & I thinke I might alſo lay pride to their charge: for I haue ſeene them in caſes of fugerd ſattin, and veluet (which is flat againſt the ſtatute of apparell) but for ſweetneſſe or cleanlineſſe, I neuer knew yet any of them guiltie of it; but that if they had but wayted on a Ladie in her chamber a day, or a night, they wold haue made a man (at his next entrance into the chamber) haue ſayd, ſo, good ſpeed ye. Now, as ſcholars do daily ſeeke out new phraſes, and metaphors; & Tailors do oft inuent new vardingales, and breeches: ſo I ſee no reaſon, but Magiſtrates may as well now as heretofore, deuife new orders for cleanlineſſe, & wholeſomeſſe. But now to the ſtorie, I alledged before, as it were at the ſecond hand, out of Lactantius; how *Titus Tacius* that

33. Henry 8.
For it is no
reaſon M. A-
I A X ſhould
haue a better
gowne then
his Miſtreſſe.

was king with *Romulus*, erected the Statue of the Goddesse *Cloacina*, in a great Priuie, made for that purpose. I find after this in the storie of Liuy, how Tarquinius Pryscus, a man of excellēt good spirit, but husband to a wife of a more excellent spirit; a man that wan a kingdom with making a learned oration, and lost it with hearing a rude one; a king, that was first crowned by an Eagle, counselled by an Augure, and killed by a traitor; whose raigne and his ruine, were both most strangely foretold. This worthie Prince is reported by that excellent historian, to haue made two prouisions for his citie, one for warre, the other for peace, both verie commendable: for warre a stone wall about the towne, to defend them frō outward inuasions; and for peace, a goodly Iakes within the towne, with a vault to conuey all the filth into Tyber, to preserue them from inward infection.

Not long after him raigned Tarquinius, surnamed the Proud, a tyrant I confesse, and an vsurper, and husband to a dragon rather then a woman: but himself surely,

surely, a man valiant in warre, prouident in peace, and in that young world, a notable politician: of whom Liuy takes this speciall note, that coming to the crowne without law, and fearing others might follow his example, to do that to him, he had done to another: he was the first, that appointed a guard for his person, the first that drew publike matters to priuate hearings, the first that made priuate warres, priuate peace, priuate confederacies; the first that lessened the number of the Senators; the first, that when any of them dyed, kept their roomes voyd, with manie excellent Machiauellen lessons; which, who so would be better instructed of, let him read but his accusing of Turnus, his stratageme against the Gabians, &c. But the matter I would praise him for, is none of all these, but only, because he built a stately temple, and a costly Iakes; the words be, *Cloacæque maximæ receptaculum omnium purgamentorum urbis*, a mightie great vault to receiue all the filth of the citie. Of which two works, ioyning them both together,

Liuy saith thus, *Quibus duobus operibus, vix noua hac magnificentia quicquam adequauit.* Which two great workes, the new magnificence of this our age, can hardly match. Now though Brutus, after in a popular and sedicious oration, to incite the multitude to rebellion, debased this worthie worke of his, saying he wasted the treasure of the realme, and tyred and toyled out the people, *in exhauriendis eloaciis*, in emptying of laxes (for that was his word) yet it appeares by the historie, that if his sonne had not desloured the chaste *Lucrece* (the mirror of her sex) Brutus with his fayned folly, true value, and great eloquence, could neuer haue displaced him. For euen with all his faults you see, that Brutus his owne sons would haue had him againe; who laying their heads together, with many young gallants, that thought themselues much wiser then their fathers; concluded among them selues, that a king was better then a Consul, a Court better then a Senate; that to liue onely by lawes, was too strict and rigorous a life, & better for pesantly then

then princely dispositions : that Kings could fauour, aswell as frowne , reward, aswell as reuenge , pardon , aswell as punish , whereas the law was mercilesse, mute, and immutable; finally, they concluded it was ill liuing for them , where nothing but innocencie could protect a man. Lo Brutus, how eloquently thy sons can pleade against their father; but thou hadst a Iurie of sure free-holders , that gaue a verdit against them , and thy selfe wast both iudge and shiriffe , and hastenedst execution.

O braue minded Brutus ! I wil not call thee *primus Romanorum*, because one was shēt for calling one of thy posteritie, *ultimus Romanorum*, but this I must truly say, they were two Brutish parts both of him, & you; one to kill his sons for treason, the other to kill his father in treason; and yet you would both make vs belecue you had reason, and why so ? forsooth because *Victrix causa placet superis, sed victa Catoni* That is to say in English , You had great fortune , & your cosin had great friends; yet neither died in bed , but both in bat-

Cæsar called Brutus son, and sayd to him when he stabd at him, *ἔσσι τέχνην*

tell, onely his death was his enemies advancement, and thy death was thy enemies destruction. But to omit these trifles, and to returne to my tesh; whereas thou raylest against so great a Prince, for making of so sumptuous a Lakes, this I cannot endure at thy hands; and if thou hadst played me such a sawcie part here in my country, first of mine owne authoritie, I would haue granted the good behauour against you: secondly, Tarquinius him selfe might haue *Scandalū magnatum* against you: and thirdly, a bill should haue bene framed against you in the Starre chamber, vpon the statute of vnlawful assemblies: and then you would haue wisht you had kept your eloquence to your selfe, and not when a man hath done but two good workes in all his life, you to stand rayling at one of them. For suppose that Tarquin had giuē me but a fee, thus would I pleade for him. Maister Brutus you haue made vs belecue all this while, you were but a foole; but I see now, if one had begged you, he should haue found you a Bygamus. And whereas you
 seeme

It seems the
 writer hereof
 would faine
 be thought a
 lustice of
 peace.

seemè to disgrace my honorable clyent,
for making of A I A X, I dare vndertake
to proue it, that your owne lawes, your
religions, your customes, yea your con-
science, is against you, and shewes, it is
but a meere calumniation. For to omit
Dame *Clotina*, so lately deified, did not
the noble Hercules, whom you Brutus
honor as a God, farre ancienter then *Qui-
rinus*, and *Romulus*, among those many
labors that eternized his memory, make
cleane Augeus dunghils.

Quis non Euristea durum

Aut illaudati nescit Busiridis aras.

If the work haue a balenessse, Tarquinius
but with his purse, Hercules with his
person effected it, leauing a patterne to
posteritie both of labour and wit, for by
turning a streame of water on the mick-
sons, he scowred away that in a weeke,
that an hundred could scant haue done
in a yeare. Then would I end with some
exclamation, and say, *O tempora, ô mores!*
Oh times, oh manners! If a man be not
popular, you wil straight say, he is proud;
if he keepe good hospitalitie, you wil say,

he doth but fill many Iaxes; if he build
goodly vaults for sewers, you will say, he
spends his treasure *in exhauriendis cloacis*.
Or rather I would say, O Hercules come
and bend thy bow against Brutus, that
shootes arrowes thorow thy sides to slay

*Martial. 505.
Carpere caufidi
cus fertur mea
carmina qui fit
Nescio si sciero
re tibi caufidice*

Tarquinius. But now let me leaue play-
ing the lawyer, and lawyerlike be friends
immediatly with him whom euen now I
talked against so earnestly, I meane with
Brutus; because indeede sauing in this
one case, I neuer meane to be of counsell
with Tarquin: for such proud clients will
speak vs passing faire while we serue their
turnes, and after picke a quarrell against
vs when we sue for a reward. Now there-
fore to go forward with the storie.

When this valiant Brutus had thus
discarded the Kings and Queens out of
the packe, and shewed himselfe indeed a
sworn and vowed enemy to all the coate
cardes, there crept in many new formes
of gouernement, & euery one worse then
other, namely, *Consuls, Dictators, Decem-
uiri, Tribunes, Triumuiris*, till at last after
oft enterchanges, it came to the govern-
ment

ment of Emperours. In all which times, there were not onely lawes, and speciall caueats giuen to the great officers in time of warre and danger, *Ne quid res pub. detrimenti caperet*, to looke to the safetie of the maine chance (the cōmon wealth) but also there were officers of good account, as *Ædiles*, *Priatores urbis*, that made inquiries *de stillicidijs*, *de aqua ductibus*, of reparation of houses, of water-courses, or common sewers, of which I could recite out of the 43. booke of the *Digest. tit. 23. de cloacis*. where you shall find, it was lawfull for any man *purgare & reficere cloacam*. What officers were to licence him that would *prinatam cloacam facere, quæ habeat exitū in publicum*. What speciall care was to be had of *Tubus* and *Fistula*. Lastly, that *nouam cloacā facere is concedit, cui publicarum viarum cura sit*. That is, that no man might make anew Iakes, but he that had licence of the wardens of high ways. With much more which I wold cite, if it were not to auoyd prolixitie. And from them no doubt was deriued our commission of sewers, of

which, the best of vs all I hope, will take no scorne: which commission, though in our country it is chiefly intended to keep open the chanel of riuers in the deepe countrey, that the water may haue free passage. Yet the very name imports, that therein is comprised the subiect of my present Discourse, which in populous townes had as much neede to be looked to, as the other, infection being fit to be auoided aswell as inundation. But now I hasten to Imperiall exāples: for though I haue shewed already some authorities for my text out of the practise of the lawes, the prouident care of Magistrates, the magnificent cost of kings, the religiō (though false) of pagans. Yet vntil I haue added to all these, the maiestie of Emperours, and the veritie of Scriptures, I suppose some carping mouthes will not be stopped.

The first example I meet with among the Emperours, was a matter rather of curtesie then cost: and if any man wil say, that I draw this into my Treatise, as it were *oborto collo*, I answer, that in my vnder-

Some of our
rude countri-
men English
this *oborto*
collo, hanging
an arse.

vnderstanding, the tale falleth so fit and proper vnto this discourse, as indeede to haue brought it into any discourse sauving of A I A X, I would say it were vnproper and vnciuill. The argument holds *à minore ad maius*. Now hearken to my tale. Claudius Emperour of Rome, and husband to that filthie *Masselyna*, (*Vilissima que fuerunt vel sunt.*) she that was worthy, for the comonnesse of her bodie (be it spoken with sauving the reuerence of all women that are or were, saue her selfe) to haue bin metamorphized into A I A X, rather then poore *Hecuba*, for barking at him that kild her sonne, into a bitch. This Claudius I say, though not for cost (as Tarquin) yet for his curtesie was greatly to be commended: for a Gentleman one day being talking with him, and falling suddenly into a grieuous fit of the chollicke, the poore Gentleman would not for good maners sake breake wind, which might presently haue eased him, and after the disease increased so sore on him that he died. The Emperour enformed of his death, was much grieued thereat, spe-

Agrippa
saith of her,
that she lay
with 22. seue-
rall men in 24
houres, at the
comon stews.
¶ *tandem las-
sata viris non
satiata redijt.*

cially hearing of the cause, and immediately thereupon made it be solemnly proclaimed, that if any man hereafter should be troubled with the cholicke, it should not be taken for ill maners to break wind, though it were in the Emperours owne company. Now it may be, some man in disgrace of this proclamation, will say, that this Claudius was but a cuckold and a foole. I answer, that for the cuckold, that was none of his fault, and if it were a fault, God forbid all our faults should be seene on our foreheads. And for the foole, the old prouerbe may serue vs, *Stultorum plena sunt omnia*, the world is ful of fools. But take heede how you begge him for a foole, for I haue heard of one that was begged in the court of wards for a foole, and when it came to triall, he proued a wiser man by much, then he that begged him. And though I haue small skill in the law, specially in these prerogatiue cases, (for I must confesse I studied Littleton but to the title of discontinuance) yet me thinke I should find out a quirke, to make them that should begge him haue a cold sute

sute in the court of wards. For I take it to be a ruled case, that though a man hold wholly *in Capite*, put the case by a whole Knights seruice, or half a nights seruice, yet if he be couert Barō, as Claudius was (for I am sure his wife ware the breches) & being at his foole age of 31. the *Custodia* must of course be graunted to the wife, although the man be *plus digne de sang.* And thus much wee say, sauing to our selues all aduantage of exception to the vn sufficiencie of the bill, &c. And without that the sayd Claudius did fondly to cause a mans hand to be cut off vpon the motion of a stranger, and without that he had almost marred all the pastime he & his friends should haue had at a Naumachia or sea-game, with resaluting the slaues that should haue fought, in good Latine. And lastly, without that the sayd Claudius at his being in Englād (though he was counted one of the best freeholders in Middlesex) could forfeit any land that he held by the right of his sword, either in fee-simple, or fee-taile, either by the socke, or the smocke, to anie other

Two partes
why Claudi-
us was este-
med a foole.
Looke Sucto.

Claudius was
in England.

Ladie, but the Ladie his wife. But alas Claudius, thy friends may say, that I am a badlawyer, for al this while I haue done litle better then confesse the action, but I care not seeing thou art dead, *Mortui non mordent*, and it were fitter now to preach for thee, then to pleade for thee: well thē for thy gentle proclamations sake, loe what in sadnesse (if I were to make thy funeral sermon) I would say for thee, that howsoever some writers haue wronged thee with the name of a foole, in one of thy iudgements I may liken thy wisdom to Salomon, and in one of thy iests, I can compare thy wit with Diogenes. Asse for example, a woman on a time disclaiming her sonne, and pretending that for conscience sake she must needs confesse a truth, viz. how her owne child died, and this was a *Supposititiu*, a substitute in his place, for auoyding of her husbands displeasure, no euidence appearing to the contrarie, and the next heire following the matter verie hard, bycomplot with the mother, who remained obstinate in the tale, Claudius then sitting in iudgement,

He is called
foole to his
face.
But hereby
hangs a tale.
Claudius his
iudgement
like that of
Salomon.

ment, seems to beleue it, and seeing the man a comely young man, & she no old womā, & oft protesting she maliced him not: he cōmanded her immediatly in his presence to marrie him. The malicious mother driuen to that vnlookt for pinch, openly cōfessed her vnnatural malice, to auoyd so vnnaturall a mariage: and thus much for his iustice; now let vs here what his iest is. A certaine Gentleman that had his fingers made of lime twigges, stole a peece of plate from Claudius one day at a banquet; the conueyaunce was not so cleanly, but one had spied it, and told the Emperour, and offered to accuse him of it, whereby his goods might haue bene all confiscate: but this good Prince wold neither head him nor hāg him, no nor so much as once suffer him to be troubled; onely the next time he came, he caused him to be serued in an earthen dish. The Gentleman being abashed at it, for the dish gaue him his dinner. Claudius was so farre from laying his crime in his dish, that he sayd, be of good cheare man, and fall to thy meate, and when thou hast di-

ned put vp that dish too : for I will spare thee that with a better will then the last, for perhaps thou hast a minde to poke vp thy dish when thou likest thy meate well. And so farewell good Claudius, & when any of my friends are troubled with the collicke, I hope I shall make them remember thee.

The next Emperour that is fit to bring into this discourse, is Vespasian, though his predeceffour Vitellius, who is noted to haue bene a passing great eater, would (I thinke) haue taken it in good part, to haue bene offred a cleanly & easie place for egestion after his good digestion. But to the purpose. Vespasian before he was Emperour had borne some other offices, among the which, one was *Edilis*, and it is written of him, that he incurred great displeasure with Otho then Emperour, because he had not seene better to the keeping sweete of the streets, and caused the filth of them (according to his office) to be caried to the places appointed for the same. But afterward himselfe coming to be Emperour (though the Citie of Rome

Rome was before his time sufficiently furnished of Iaxes) yet it seemed there wanted other places of neare affinitie to them (which he found belike when he was *Ædile* by experience) I meane certaine pissing conduites: and therefore he caused diuerse to be erected in the most populous and frequented places of the Citie, and saued all the vrine in cesternes, and sold it for a good summe of money to the Dyers. But though I tell you the tale thus plainly, you must imagine the matter was much more formally & finely handled, and namely, that there was an *Edict* set out in this sort.

By the Emperour C. Flavius Vespasianus, pater patriæ, semper Augustus, &c.

FOrasmuch as his Maiestie hath bene enformed by sundrie credible men, that great abuse is committed by the irreuerent demeanure of diuerse persons, ill brought vp, who without all due respect of ciuilitie and reuerence, in most vnseemely maner, shed their vrine, not only against the wals of his royal pallace,

but also against the temples of the Gods and Goddesſes. Whereby not onely vgly and lothſome ſights, but filthie and peſtiferous fauours are dayly ingendred, his Maieſtie therfore as well of a fatherly care of his citizens, as of a filiall reuerēce to the gods, hath to his great charges, & of his princely bountie & magnificence, erected diuerſe & ſundrie places of faire poliſhed marble, for this ſpeciall purpoſe, requiring, and no leſſe ſtraightly charging all perſons, aſwell citizens as ſtrangers, to refrain from all other places, ſauing theſe eſpecially appointed, as they tender his fauour, &c.

Thus could I haue penned the Ediſt, if I had bene ſecretarie. For it had not bene worth a figge, if they had not artiſicially couered the true intent (which was the profite) and gloriously ſet forth the goodly and godly pretēce (that was leaſt thought on) viz. the health of the people, and cleane keeping of the temples. But I doubt, notwithstanding this goodly Ediſt, it will be obiected, that it was condemned for a baſe part, by a iudge whoſe ſentence

sentence is aboue all appeale : I meane that noble *Titus, delicia humani generis*, he that thought the day lost in which he had done no man good: to answer which, I would but say as was said to him, when the pissing mony was put into the perfumed purse, *suavis odor lucri*, the smell of gaine is sweet. And I dare vndertake, this answer wil satisfe my Lord Mayor of London, & many of the worshipful of the Citie, that make sweete gaines of stinking wares, & will laugh and be fat, and say: Oyles, oad, tarre, &c.

So we get the chinks,

WVe will beare with the stinks.

But I must finde out a better answer for courtly wits, and therefore I say to them, that according to the discipline and custome of the Romanes (in my opinion, vnder reformation of their better iudgements) this was so honourable a part of Vespasian, that he was therefore worthy to haue bene deified. For if Saturnus were allowed as a God, by the name of *Stercutius*, as is before alledged, for finding a profitable vse of all maner soyle, I see a good reason (*à paribus*) that Vespasian

fian should aswell be deified, for finding a meanes to make money of vrine, and accordingly to be named *Vrinatius*, of *Vrina*, as the other is, of *Stercus*, *Stercutius*. Furder Vespasian was famous for two true miracles done by him, greater then all their gods beside euer did. Now if any take exceptiōs to his face, because the foole told him, he looked as if it went hard with him: trust me it shall go hard with me too, but I will find somewhat to say for him; and first I will get some of the painting that comes from the riuer of Orenoque, which will wonderfully mend his complexion. Secondly, I will say this, how bad soeuer his face was, he had something so good, that a handsome woman gaue him a thousand crownes, for putting his seale with his label to her pattent, and yet she exhibited the petitiō (as I take it) *in forma paper*, for she was starke naked. Once this I am sure Suetonius writes, that when his steward asked him, how he should set downe that 1000 crownes on his booke, he bad him write it among his other perquisites, in some
such

such sort.

*It. for respit of homage frō a lo-
ving tenant to her louely Lord for >1000.crowns
a whole knights fee, recepi_____*

Now for his wit, though I could tell you two excellent tales, how he deceiued a groome of his chamber, of his brother, and how he would needes be halfe with his horse-keeper, for setting on a shoe on a horse that lacked none: yet I omit them both, because many wil be too apt to follow the president, and I will keepe me very strictly to my tesh, and specially because I hasten to a most royall example. I meane of Traian. There is no man (I thinke) that hath either trauelled farre countreys, or read forraine stories, but hath either heard of the famous exploits and victories that he had, or seene some of the stately & sumptuous monuments that he made. This Traian was Emperor of Rome, and then Emperor when Rome stood at her highest pitch of greatnesse, a man whose conquests were most glorious, whose buildings were most gorgeous, whose iustice was most gracious, he

that stayed his whole armie, to right the cause of one widow, he that created a magistrate, & deliuering him the sword for iustice, sayd to him, vse this for me as long as I gouerne iustly, but against me when I gouerne otherwise, he in whose time no learned man was seene want, no poore man was seene begge, he that wold boast of Nerua his predecessor, of Plotina his wife, of Plutarke his counsellor: finally, this Traian was so well accomplished a Prince in all princely vertues, as no storie, no time, no memorie, in all points can match him. This most renowned Emperor, hearing there was a town in Bithinia, farre off from Rome, and in a place where he was like neuer to be troubled with the euill sauour, that was much annoyed for lacke of a good conueyance of the common priuies, thought him selfe bound (as a father to all his subjects) to prouide a remedie for such an inconuenience, and of his owne purse he tooke order for making a vault of great cost and charge in the citie. And for full satisfaction of the reader herein, I will
set

set downe the two Epistles, as I find them in the tenth booke of the Epistles of *Plinius Secundus* to *Traian. ep. 99.*

C. Plinius Secundus Traiano Imp. S.

*Argumentum
quærit an.*

*Amestrianorum ciuitas, domine, & eligās
& ornata habet, inter præcipua opera pul-
cherrimam, eandemq; longissimam plateam,
cuius à latere per spacium omne porrigitur,
nomine quidem flumen re vera cloaca fedes-
sima. Quæ sicut turpis & immundissima as-
pectu ita pestilens est odore teterrimo. Qui-
bus ex causis non minus salubritatis quam
decoris interest eam contegi, quod fiet si per-
miseris curantibus nobis ne desit pecunia o-
peri tam magno quam necessario.* Which is
thus in English.

Caius Plinius to Traian the Emperor
greeting. The Citie of the Amestrians
(my Lord) being both commodious and
beautifull, hath among her principall
goodly buildings, a very faire and long
streete, on the side whereof runneth tho-
rough the whole length of it, a brooke,
in name (for it is called so) but indeed a
most filthie Iakes; which as it is foule &
most vncleanly to behold, so is it infe-

The contèts
is, whether
he shal couer
the water
that runs by
the towne of
Amestris.

Etious with the horrible vile fauour,
 wherefore it were expedient, no lesse for
 wholsomnesse then for handsomnesse, to
 haue it vaulted, which shall de done if it
 please you to allow it, and I will take care
 that there shall be no want of money for
 such a worke, no lesse chargeable then
 necessarie. Thus writes *Plinius Secundus*,
 a Romane Senator, and as it were a de-
 putie Lieutenant in the prouince of Bi-
 thinia, to the great Traian, and I do half
 maruell he durst write so, for had it bene
 in the time of Domitian, Commodus or
 Nero, either Martiall should haue iested
 at him with an Epigram, or some secre-
 tarie that had enuied his honest reputa-
 tion, should haue bene willed to haue
 answered the letter in some scornfull
 fort, and would haue written thus.

*Che scriffe tac-
 cia et piu no l'
 faccia.*

Maister Plinie, my Lord God the Em-
 perour, not vouchsafing to answer your
 letter him selfe, hath commanded me to
 write thus much to you, that he maruels
 you will presume to trouble his diuine
 Maiestie with matters of so base regard,
 that your father being held a wise man,
 and

and a learned, might haue taught you better manners, that his Maiestie hath matters of greater import, concerning the state of the Empire, both for warre & peace, to employ his treasure in. Thus much I was commanded to write. Now for mine owne part, let me say thus much to you, that I heard my Lord God the Emperour say, that if the ill saueur annoy you, you may send to your Mistresse for a perfumed handkerchif to stop your nose, and that some Physicians say, the smel of a Iakes is good against the plague. Some such answer as this, had bene like to haue come from some of those beastly Emperours, & their filthie followers. But how did Traian answer it? I will set you down his owne letter, out of the same booke, in the same language.

Argumentum.

Permittit confornicari cloacam.

Tr. Plinio S.

*Rationis est, mi secunde Charissime, con-
tegi aquam istam qua per ciuitatem Ame-
strianorum fluit, si delecta salubritati obest,
Pecunia ne huic operi desit, curaturum te*

secundum diligentiam tuam certum habeo.

Thus in English. It is good reason, my dearest Secundus, that the water be couered that runs by the citie of the Amestrians, if the want of couering may breed infection. And for money for the worke, I make no question, but you according to your accustomed diligence, will make prouision. Short & sweet, yea most sweet indeed, because it was of an vnsauorie matter. But I had almost forgot to English the argument, & then folks might laugh indeede at me, and thinke I were *Magister incipiens* with an, *s*, and say I could not English these three words, *permittit confornicari cloacā*; what the good yere, what is this same *confornicari*? trust me there is a word I neuer read in Homer nor Aristotle, mary indeede they wrote but ill Latine, no nor in Tully, in Liuie, in Tacitus, nor in all the Poets: what a straunge word is this? Ho sirra bring hither the Dictionarie. Which of them, Cooper? No no, *Thomas Coperus omisit plurima verba*. Which then, that with the French afore the Latin, or *Thomas*

mai Thomas? Yea, bring me them two,
 What hast thou brought the two dictio-
 naries? I meant but the two *Thomas*es,
 Come old friend *Tom*, *Tom*, *Qui fueras*
quondam clarae prepositor aule, you haue
 made rods to ierke me withall ere now, I
 thinke I shall giue you a ierke, if you do
 not helpe me to some English for this
 word. Looke it sirra there in the dictio-
 narie. *Con, con*. Tush what dost thou looke
 in the French? thou wilt make a sweete
 peece of looking, to looke for *con* *farni-*
car in the French: looke in the Latin for
fornicor. *F, fa, fe, fi, fo, for, for, foramen,*
forfex forica, forma, fornicator, (now I
 think I am neare it) *fornix, fornicor, aris,*
are. There, what is that? A vault, to vault
 or arch any thing with a compasse. Well
 said, carrie away the bookes againe, now
 I haue it: then thus it is, He alloweth the
 vaulting or arching ouer of the Iakes.
 Marie Gods blessing on his heart for his
 labour, and I loue him the better for it.
 Wherefore (most noble Traian) thou
 mayest well be called the patterne of all
 princely qualities, comely, bountifull,

A great offi-
 cer among
 the boyes at
 Eaton, Mai-
 ster of the
 rods.

Eliots dictio-
 narie and
 Coopers pla-
 ced these 2.
 wordes, too
 neare toge-
 ther.

martiall, mercifull, a louer of learning, moderate in priuate expences, magnificent in publike, most goodly of stature, amiable, not onely in thy vertues, but euen in thy vices. For to say the worst was euer said of thee, these were al thy faults, ambition, or desire of glorie in warres, loue of women, and persecuting of religion. For so they ioyne thee, *Nero, Domitianus, Traianus, Antoninus, Pontifices Romanos laniant.* To which thus I answer without a fee, but with all my heart: that thy ambition was so honorable, and thy warlicke humour so well tempered, that thou didst truly witnesse of thy selfe, that thou didst neuer enuie any mans honour, for the confidence thou haddest of thine owne woorth: and all the world can witnesse, that thou neuer didst make vniust warre, nor refuse any iust or indifferent peace. For that same sweete sinne of lecherie, I would say as the Frier sayd, a young man and a young woman in a greene arber in a may morning; if God do not forgiue it, I would. For as sir *Thomas More* saith of *Edward the fourth*: he
was

was subiect to a sin, from which, health of bodie in great prosperitie of fortune, without a speciall grace, hardly refrayneth. And to speake vprightly of him, his lusts were not furious, but friendly, able with his goodly person, his sweete behauiour, and his bountifull gifts, to haue wonne *Lucrecia*. Besides, no doubt his sin was the lesse, in that he euer loued his wife most dearely, and vsed her most respectiue: for I haue euer maintained this paradox, it is better to loue two too manie, then one too few. Lastly, for the persecution of thy time, though I dare not defend it, yet there is a maxime, *invincibilis ignorantia recusat*, and sure thou didst not know the truth, and thy persecution was verie gentle, and halfe against thy will, as appeareth by the 98. epistle of the tenth booke of Pl. epistles, where thou doest vtterly reiect all secret promœters, and dost pronounce against the strict inquisition, *Conquirendi non sunt, &c.* Wherefore I doubt not to pronounce, that I hope thy soule is in heauē, both because those thou didst persecute

prayed for thee, wishing to thee, as *Tertul.* saith; *Vitam prolixam, imperiū securū, domum tutam, exercitus fortes, Senatum fidelem, populum probum, orbem quietum.*

A long life, a happy raigne, a safe dwelling, strong armies, a faithful Senate, honest people, and a quiet world. Further, it is written by authors of some credite, that thy soule was deliuered out of hell,

S. Damascen
S. Brigid
write this of
Traian, be-
leeue them
who list, for
though it
seem Popish,
yet it mini-
sters an argu-
ment against
some Popish
opinions.

at the prayer of great S. Gregorie, which though I am not bound to beleue, yet as in loue, I had rather loue too manie then too few, so in charitie, I had rather beleue too much then too litle. As for that Scripture, *ex inferno nulla redemptio*, I haue heard it oft alleadged by great clerkes, but I thinke it is in the Epistle of S. Paule to the Laodiceans, or in Nicodemus Gospel: for I neuer yet could find it in the Bible. Wherefore this I will frankly say for Traian, that where soeuer I find a Prince or a Peere with so great vertues, and so few vices, I will honour him, loue him, extoll him, admire him, and pronounce this of him; that the armie is happie that hath such a Generall,
the

the Prince happie that hath such a coun-
feller, the Mistresse happy that hath such
a seruant, and thus I end my prophane
authorities; and now I come to the de-
uine, wherein I thinke I shall serue you in
the banket I haue promised you as my self
haue bene serued many times at our cō-
mencement feasts, and such like in Cam-
bridge, that when we haue bene in the
midst of some pleasant argument, sud-
denly the Bibler hath come, and with a
lowd and audible voyce begunne with
*Incipit libri Deuteronomium, caput vice-
simum ter-cium.* And then suddenly we
haue bene all *s't tacete*, and hearkened to
the Scripture, for euen so must I now af-
ter all our pleasant stories, bring in as I
promised, some diuine authorities, to the
which I pray you let vs with all due reue-
rence be attentiuē.

In the aforesaid 23. Chapter of Deu- Authorities
of Scripture.
teronomie in the 12. verse, I find this text

12 *Habebis locum extra castra ad quem
egrediaris ad requisita natura.*

13 *Gerens paxillum in balteo, cumque
federis fodies per circuitum, & egesta humo*

14 *Dominus enim Deus tuus ambulat in medio castrorum, ut eruat te & tradat tibi inimicos tuos, & sint castra tua sancta, & nihil in eis appareat fœditatis, ne derelinquat te.* That is.

12 Thou shalt haue a place without thy tents, to which thou shalt go to do the necessities of nature.

Oratrowell. 13 Carying a spade staffe in thy hand, and when thou wilt ease thee, thou shalt cut a round turfe, and thou shalt couer thy excrements therewith, in the place where thou didst ease thy selfe.

14 For the Lord thy God walketh in the midst of thy tents to deliuer thee, and to giue thy enemies into thy hands; that thy tents may be holy, and that there appeare no filthinesse in them, lest he forsake thee.

But me thinke some may say vpon hearing of this text, What is it possible there should be such a Scripture, that handleth so homely matters? I can hardly beleue it; I haue alwayes had a Bible in my parlour these many yeares, and oft time when

when the weather hath bene foule, and that I haue had no other booke to reade on, and haue wanted company to play at cards or at tables with me, I haue read in those bookes of the old Testament, at least halfe an houre by the clocke, & yet I remember not anie such matter. Nay further, I haue heard a Preacher, that hath kept an exercise a yeare together vpon the bookes of Moses, and hath told vs of Genesis, & genealogies, of the arke and the propitiatorie, of pollutions, of washings, of leprosies, but I neuer heard him talke of such a homely matter as this. I answer, It may be so very wel. And therefore now I pray you, sith the text is so strange to you, giue me leaue to put you in mind of two vertuous and honest obseruations out of this (how homly so euer) yet wholly Scripture. One, to be thankful to our Sauour for his mercies; the other, to be faithfull to our Soueraigne for her merites. We may thanke God that all these seruile ceremonies, which S. Paule calleth the works of the Law, as Circumcision, New moones, Sabbaths, wash-

ings, cleaſings, with touch not, handle not, eate not, &c. are now taken away & quite aboliſhed by the Goſpell, which hath now made *Omnia munda mundis*. And as S. Auguſtine ſaith, in ſteed of ceremonies, comberſome, infinite, intol-
 lerable, vnpoſſible, hath giuen Sacramēts, eaſie, few, ſweete, and gracious, & hath taught vs in ſteed of hearing *Fac hoc & viues*, to ſay now to him, *Da Domine quod iubes*. Secondly, whereas it ſeemes you neuer heard this text preached on, you may bleſſe in your ſoule, & pray for her Maieſties ſo peaceable and proſperous raigne, this text being not fit for peace & a pulpit, but only for warre and a campe. And therefore though I hope we ſhal neuer haue cauſe to heare ſuch a Scripture preached of in England, yet thoſe that ſerue in other countreys, both haue and ſhall heare it thus applied (and that oft not without neede) *viz.* that though now to the cleane all things are cleane, yet ſtil we muſt haue a ſpeciall care of cleanli-
 neſſe, and whoſomneſſe, euen for the things here ſpoken of, and if for ſuch things

things, how much more for rapes, thefts, murthers, blasphemies, things (as God knowes) too common in all our camps.

Ne Dominus Deus noster, qui ambulat in mediocastrorum derelinquat nos. Least the Lord our God, that walketh in the midst of our tents, should forsake vs. And euen in the time of the sweetest peace, me thinks I could also say, here at home, that it is an vnreuerent thing, for Churches ordained for prayer, and church-yardest appointed for buriall, to be polluted and filed as if they were kennels & dunghils.

And I haue thought sometime with my selfe, that if I were but halfe so great an officer vnder our most gracious Emperesse, who is indeed worthy, and onely worthie to be Traians Mistresse, as Plinius secundus was vnder that Traian; I would write for the mending of such a lothsome fault in my neighbour town of Bath (where many noble persons are oft annoyed with it) as Plinie did for Amestris. Yet while may I not by *Poetica licentia*, and by an honest & necessarie figure (in this age) called *Reprehensio*, imagine

my selfe for halfe an houre to be *Secūdus*,
and suppose some other, that perhaps at
this houre is not farre from Traians cō-
trey, to be that worthiest Traian? For
though in the English Grammer, the fe-
minine gender is more worthie then the
masculine, the which rule I wish long
may hold. Yet lest old Priscian should say
I brake his head whē I neuer came neare
him, I will keepe me in this my pleasant
imitation, within such an honest limita-
tion, as shalbe free from all iust reprehē-
sion, and write, in steed of *C. Pl. Secundus*

There is a
Comedy cal-
led *Priscianus*
vapulās, wher
if one should
say *ignē hanc*,
Priscian wold
cry, his head
were broken.

Traiano Imp. Salutem.

*Hec tibi Traiano, terrarū mariq; remoto,
Scribit Misacmos, nulli pietate Secundus.*

„ The Citie of Bath (my Lord) being
„ both poore enough and proud enough,
„ hath since her highnesse being there, wō-
„ derfully beautified it selfe in fine houses
„ for victualling and lodging, but decayes
„ as fast in their ancient and honest trades
„ of merchandise and clothing: the faire
„ Church her Highnes gaue order should
„ be reedified, stands at a stay, and their
„ common sewer, which before stood in an
ill

ill place, stands now in no place, for they “
haue not any at all. Which for a towne “
so plentifully serued of water, in a coun- “
trei so well prouided of stone, in a place “
resorted vnto so greatly (being at two “
times of the yeare, as it were the pilgri- “
mage of health to all Saints) me thinke “
seemeth an vnworthie and dishonorable “
thing, wherefore if your Lordship would “
authorise me, or some wiser then me, to “
take a strict account of the money, by “
her Maiesties gracious graunt gathered “
and to be gathered, which in the opinion “
of manie, cannot be lesse then ten thou- “
sand pounds (though not to wrong the, “
I thinke they haue bestowed vpon the “
point of 10000. pounds abating but one “
cipher) I would not doubt, of a ruinate “
church to make a reuerent church, and “
of an vnfauorie town a most sweet town. “

This I do the rather write, because your “
Lordship, and the rest of her Maiesties “
most honorable counsell, thought me once “
worthie to be Steward of that towne, but “
that the wiser counsell of the town thought “
it not meet, out of a deeper reach, lest be- “

„ ing already their pore neighbor, this in-
 „ crease might haue made my estate too
 „ great among the. For indeed the fee be-
 „ longing to it, & some other comodities
 „ annexed, might haue bin worth to me *de*
 „ *claro vijs & modis, per annũ. CCCC lxxx.d.*
 „ Moreouer I am to certifie your Lord-
 „ ship, that the spring taken out of the hot
 „ bath into the priuate, doth not annoy or
 „ preiudice the vertue of the hote bath, as
 „ her Maiestie hath bene lately enformed.
 „ And it is not vnneccessarie, for some ho-
 „ norable persons that come thither, som-
 „ times to haue such a priuate bath. But
 „ nowe I pray you let vs hearken to the
 „ Scripture, for the Bibler is not yet come
 „ to *Tu autem.*

I find also in the second and third cha-
 pters of Nehemias, which some call the
 second booke of Esdras, where he telles
 how no bodie but he and his asse went to
 suruey the citie. *Et ingressus sum ad por-*
tam vallis nocte, & ante fontem draconis,
& ad portam stercoris, & considerabam
murum Ierusalem dissipatum, & portas eius
consumptas igni. And in the third chapter
 shewing

shewing who repaired all the ruines, *Et portam vallis edificauit Hanum & habitatores Zanoë, ipsi edificauerunt eam, & statuerunt valuas eius, & seras, & vectes, & mille cubitos in muro vsque ad portam sterquilinij. Et portam sterquilinij edificauit Melchias filius Rhecab princeps &c.* And the gate of the valley built Hanum & the inhabitants of Zanoë, they built it, and they made the leaues of the gate, and the lockes, and the hinges, and a thousand cubites in the wall, euen to the dounge gate, and Melchias sonne of Rhecab being prince of Bethacharā built the dounge gate. I would haue said, saue-reuerence the dounge gate, but that Nehemias who was a Gentleman well brought vp, and a courtier, and had bene a sewer and cup-bearer to Artaxerxes, writes it as I haue recited it.

But now to the purpose, perhaps you will say, that this makes nothing to the present argument, that the gate is called doungeate, for we haue a gate in London called Doughtie, that with a little dash with a pen will seem to be the same gate,

There is a noble & learned Ladie, dowager to the Lord Iohn Russell, that will not name loue without saue reuerence.

and yet hath no great affinitie with the matter, and on the other side, there is a place hath a glorious title of Queene Hiue, and yet it was ordained for my Ladie *Cloacina*. I grant it might be so, for so there is a parish by Londō called Hornsey, which is an vngracious crooked name, and yet I verily perswade me, that the most glorious or gracious streete in London hath more hornes in it sometime either visible or inuisible then all the other parish. But concerning the gate in Ieruselagim called *Porta Stercoris*, I find it was so called, because it lay on the East side of the Citie, toward the brooke Cedron, whither all the raine water of the Citie, and all other conueyances ran, as they do out of the city of Londō into the Thames: and that being so, and the City so populous, the gate might well be called *Porta Stercoris*. Now without the Citie I find mentioned another place ordained for the like purpose, to carrie out all such filth as the raine could not wash away, and had no common passage, and that was the valley of Hinnon, which
seemes

seemes by the map to lye Southeast and by South to the Temple, and thither, I say, the Scauengers caried their loding, as they do at Londō beyōd Golding lane. The Brickila. And therefore in the new Testament it is called *gehenna*, and taken for hell, and if you haue a mind to know how I come by this diuinitie, trust me if you will, I come by it as true men come by their goods. For so it is, that not long since there dwelt in Bath a schoole-maister, a man whom I fauoured much, for his sake that sent him thither. But he had not bene there long, but a controuersie arose betwixt him & some preachers therabout, among whom we haue too manie that studie nothing but the controuersies, and it came after manie disputes on both sides, at last to writing and publishing of books. And the schoole-master (though being no Preacher) wrote a booke with this title, *that Christ descended not into hell*: the verie sight of which title, being flat contradictory to an article of the Creed, I remember I said of the mā as Heywood saith in his prouerbes, that hereafter

*He might be of my Pater noster indeed,
But sure he should neuer come in my Creed.*

And therefore I might repute him as a good humanist, but I should euer doubt him for a good deuine. Now as I say, hearing in these disputes & sermons, diuerse names of hell thoroughly sifted. As *Ades*, *Tartaros*, *Infernum*, *Stagnum ardens*, and last of all *Gehenna*, which last I was most vsed to, as hauiing an old verse when I was at Eaton, of a peacocke.

Angelus in penna, pede latro, voce gehenna.

A bird that hath an Angels plume,

A theeuish pace, a hellish tune.

Consequently, I obserued, that our honest and learned preacher of Bath M. R. M. first proued hell to be a locall place (if not *circumscripitiue*, yet at least *definitiuè*. Then he shewed the etymologie of the word *gehenna* to be deriued in Greek of *γῆ ἑννοῦ*, that is, the earth or valley of Hinnon: then he told, that this place was as it were the common dunghil or mickson of the whole towne, that the Iewes had vsed in this valley, to make their children passe through the fire, as a sacrifice

to the Deuill, according to the Psalme of Dauid, *they offred their sonnes and daughters vnto deuils*. Finally, that our Sauour to make a more fearefull impressiō in their hearts, of the paines of hell indeed, which they knew not, vsed the name of this hellish place, which they knew that had in it these hatefull hellish properties, smoke, stinke, horrible cries, & torment. But least you should thinke I speake as a parrot, nothing but what I haue heard another say, let me adde somewhat of mine owne poore reading, and that shall be this, that this valley of Hinnon was once for the sweete ayre, fine groues, faire walkes, and greene and pleasant fields, comparable with anie place about Ierusalem, but when the obhominable Idoll of Moloch was erected in it, whose purtraiture was like a king hauing the head of a calfe, all of brasse, & hollow within: vnto which (most inhumanely) they sacrificed humane flesh, yea their owne children, and to the end that the wicked parents might not feelee remorse of the woollull cries of the wretched children, they

daunced a strange medley about the fire, hauing musicke futable to such mirth, of drummes and Iewes harpes (for I thinke hornepipes and bag-pipes were not then found out) I say these abominations being there committed, the good Iosias, driuen to vse an extreme medicine to so extreme a maladie, first burned & brake all to peeces the horrible Idoll, and then in detestation of the abuses there committed, cut downe the fine groues, tare vp the sweet pastures, defaced the pleasant walks; and to the end that all passengers should flie from it, that were wont to frequent it, he caused all filthie carrion, dead dogs and hories, all the filth of the streetes, and whatsoeuer hatefull and vgly things could be imagined, to be carried thither. And this ô Iosias was thy zealous reformation: but alas how little do some that pretend thy name, participate thy nature. They pull downe Moloch, but set vp Baal Peor & Beelsebub, their leane deuotion thinks the hill of the Lord is too fat, their enuious eye serues thē like Aretinoes spectacles, to make all seeme bigger

A reuerend
Bishop told
me, that the
Brownistes
haue written
a book called
Iosias reformation, to this
zealous purpose.

bigger then it should be, they learne the
Babylonians song in the Psalmes.

Downe, downe with it at any hand,

Make all thing plaine, let nothing stand.

They care neither for good letters nor
good liues, but onely out of the spoiles
to get good liuings, our good Lord Bi-
shops must be made poore Superinten-
dents, that they might superintend the
goodly Lordships of rich Bishopricks, &
then we that be simple fellowes, must
beleeue, that they offer vs Iosias reforma-
tion, whereas indeed it fauours not of that
in any thing but the ill fauour: for as Io-
sias defaced a faire field, and made it *pur-*
citiarum latrinam, so they would ruinate
our cathedrall churches, and make them
Spelunca latronum, as my good friend Ha-
ry-Osto, or mine Host Hary saith of the
pagan Rodomont, after his host had en-
ded his knauish tale.

He makes the Church (oh horrible abuse)

Serue him for his prophane ungodly vse.

Wherefore let them call the selues what
they list, but if they learne no better les-
sons of Iosias, but to turne sweete fields

to stinking dunghils, they shall make no new Iaxes in England by my consent, and I hope my deuise shall serue to mend manie that be now amisse, with an honeste and easier reformation, and I doubt not but the Magistrate that hath charge to see *ne quid res pub. detrimenti capiat*, will prouide, lest our receipts proue deceipts, our auditors frauditors, and our reformation deformation, and so all run headlong to gehenna, where the sport will be torment, the musicke clamors, the prospect smoke, and the perfume stinke. Which two last, I mean smoke & stinke, I haue verily perswaded me, are two of those paines of hell, which they call *pœna sensus*: which paine S. Augnstine affirmes may also torment aerie or spirituall bodies, as partly appears in the storie of Tobias, where a wicked spirit was driuen away with the smoke of a broyled liuer; & therefore I haue endeouored in my poore buildings to auoid those two inconueniences as much as I may. As for the two other annoyances, that the old prouerbe ioyneth to one of these, saying, there are
three

Esa. cap. 3.

Et erit pro sua-
ui odore factor.

three things that make a mā weary of his house, a smoking chimney, a dropping eues, and a brauling woman. I would no lesse willingly auoid thē, but whē stormes come, I must as my neighbours do, beare that with patience, which I can not reforme with choler, & learne of the good Socrates, who when Xantippe had crowned him with a chamber-pot, he bare it off single with his head and shoulders, & said to such as laughed at him for it.

It neuer yet was deemd a wonder,

To see that raine should follow thunder.

And to the intent you may see, that I am not only groudedly studied in the reformation of A I A X, which I haue chosen for the proiect of this discourse, but that I am also superficially seene in these three other matters of shrewd importance to all good house-keepers, I will not be dangerous of my cunning, but I will venter my pen and my paines, if you will lend but your eyes or your eares, though I perhaps shal haue more sistes about my eares then mine owne for it. First therefore for the house, I will teach you a verse

for it, that I thinke M. Tuffer taught me,
or else now I may teach it his sonne.

*To keepe your house dry, you must alwayes in
sommer*

*Giue money to the mason, the tiler and plum-
mer.*

For the shrewd wife, reade the booke of
taming a shrew, which hath made a nū-
ber of vs so perfect, that now euery one
can rule a shrew in our countrey, saue he
that hath her. But indeed there are but
two good rules. One is, let them neuer
haue their willes; the other differs but a
letter, let them euer haue their willes, the
first is the wiser, but the second is more in
request, and therfore I make choice of it.

One taught
an excellent
rule to keepe
a chimnie fro
smoking, & a
priue from
stinking, viz.
to make your
fire in your
priue, and to
set the close
stoole in the
chimney.

Lastly for smoking chimneys, manie
remedies haue bene studied, but one ex-
cellent and infallible way is found out a-
mong some of the great Architectes of
this age, namely to make no fire in the,
and by the same rule they may haue very
sweete Iaxes too. But the best way I haue
found, is out of Cardan partly, but as I
thinke mended by practise of some of my
neighbours of Bath: who make things
like

like halfe a cloke about the toppes of the chimneys, with a fane to turn round with the winde, which because they make of wood, is dangerous for fire, but being made of thinne copper plates, or of old



kettels will be as light and without danger, but this is supererogation, and more then I promised you. But now to come home againe, though home be neuer so homely, the fourth annoyance though it be left out of the prouerbe, may cōpare with two of the other three, which is a sinking priue, which makes a man wish

sometime, faue for an ornament of the face (as Heywood saith) to haue no nose. *Most of our saouours be more soure the sweet, A nose then or no nose, which is most meet?* And for reformation of this, manie I doubt not, haue ere this beaten their braines and strained verie hard, to haue found out some remedie, but yet still I find all my good friendeshouses greatly annoyed with it.

But yet ere I come to discouer this exact & exquisite forme that I haue promised, let me adde a word or two out of the good and wholsome rules of physick, both for authorising the homely wordes so oft vsed, as for prouing that the matter in their facultie is specially regarded; for diuerse, that are otherwise very daintie and curious, yet for their healths sake, will endure both to heare homely language, to see sluttish sights, to tast dirtie drugs, and to shew secret sores; according to the Italian prouerbe,

All confessore medico & aduocato,

Non deue tener cosa celato.

From your confessor, lawyer, & phisition,

Hide

Hide not your case on no condition.

No man therefore is either so ignorant, or so impudent, as either not to know or not to confesse, that the honourable science of physicke, embaseth it selfe oft-times about the care of this businesse. For whereto serueth I pray you, *fiant clysteria, fiant pilula, fiant potiones, fiant pessi*. But fye on't, it makes me almost sick to talke of them, sure I am the house I treat of, is as it were the center to which they must all fall first or last, and many times I thinke first were wholesomer of the two. But to enforce my proofes, though shortly yet soundly, I will not bring any peculiar prescripts out of Galen and Hipocrates, least you should oppose against them Asclepiades or Paracelsus, nor stand long to dilate of the Empiricall physicke, or the dogmaticall and the methodicall. Of all which if I should say all I could, I feare me not so much, that Physitions wold take me for a foole, as that fooles will take me for a Physitiō. I will therefore set downe as it were certaine autenticall rules, out of a generall

Councell of Physitions, and that sent by common consent to a great King of Englad, against which if any Doctor should except, he must *ipso facto* be counted an hereticke. This therefore I find of my text in that booke that begins

Anglorum regi scribit schola tota Salerni.

For when he hath bene aduised to make choyce of three Physitions,

Hac tria mens lata, requies, moderata diet.
Doctor Diet, Doctor Quiet, & Doctor Meryman. Then they admonish him of many particulars, for his health, for his food, for his house, &c. Which if they might with good maners write to a king, then I may without inciuiltie recite to a kinsman.

*Si vis incolumem, si vis te viuere sanum,
Curas tolle graues irasci crede profanum,
Parce mero canato parum nec sit tibi vanū,
Surgere post epulas somnū fuge meridianū.
Nec mictum retine, nec comprime fortiter
anum. &*

*The Salern schole doth by these lines impart
Health to the British king, and doth aduise,
Frō cares thy hed to free, frō wrath thy hart,
Drinke*

Drinke not much wine, sup light, and soone
arise,

After thy meate, twixt meales keepe wake
thine eyes.

And whē to natures needs prouokt thou art,
Do not forbear the same in any wise:

So shalt thou liue long time with litle smart.

Lo what a special lesson for health they
teach, to take your oportunitie so oft as
it is offered of going to those busineses.

Then soone after to let you know how
wholsome it is to breake wind, they tell
fourē diseases that come by forbearing it.

*Quatuor ex vento veniūt in ventre retēto,
Spasmus, hydrops, colica, vertigo, quatuor
ista.*

But most especially making for my pur-
pose, both for word and matter.

*Aer sit mundus, habitabilis ac luminosus,
Infectus neque sit, nec olens fœtore cloaca.*

Which as a principall lesson, to be lear-
ned by builders, I will set downe in verse.

*A builder that will follow wise direction,
Must first foresee before his house he makes,
That th'aire be cleare, and free from all in-
fection,*

And not annoyd with stinch of any lakes.

For indeede let your house be neuer so well apparelled, neuer so well plaistered and painted, if she haue a stinking breath I shall neuer like of my lodging. Lastly, there be two other verses, with which I will end these schoole authorities.

Multiplicant mictum, ventrem dant ascula strictum,

Post pyra da potum, post pomum vade cacatū.

And thus I take it, I end this part of my discourse, with a well chosen verse to the purpose: yet ere you go, take this with you in prose, that many Physitions doe hold, that the plague, the meafels, the hemorhoids, the small poxe, & perhaps the great ones too, with the *fistula in ano*, and many of those inward diseases, are no way sooner gotten, then by the fauour of others excrements, ypon vnwholsome priuies. Wherefore I will now draw to the conclusion of this same tedious discourse: for it is high time now to take away the boord, and I see you are almost full of our homely fare, and perhaps you haue bene vsed to your dainties

ties of *Potatoes*, of *Caneare Eringus*, plums
 of Genowa, all which may well increase
 your appetite to seuerall euacuations, we
 will therefore now (according to the phi-
 sicke we learned euen now) rise & stretch
 our legges a litle, and anon I will put on
 my boots, and go a peece of the way with
 you, and discourse of the rest: in the
 meane time my self wil go perhaps to the
 house we talk off, though maners would,
 I offred you the French curtesie, to go
 with me to the place, where a man might
 verie kindly finish this
 discourse,





THE THIRD SECTION,
shewing the forme, and how it
may be reformed.



Owe therefore to come where wee left last, for I know you would faine haue your enstruptions ere you go home, as soon as I haue giuen my horse some breath vp this hill, I will ride along with you, so you will ride a sober pace: for I loue not to ride with these goose chasing youthes, that post still to their iourneys end, and when they come thither, they cannot remember what businesse they haue there, but that they had euen as much in the place they came from.

These inconueniences being so great, and the greater because so generall, if there be a way with litle cost, with much cleanness, with great facilitie, & some pleasure to auoyd the, were it not rather

a sinne to conceale it, then a shame to vtter it? Wherefore shame to them that shame thinke, for I will confesse frankly to you, both how much I was troubled with the annoyance, & what I haue found for the remedie. For when I found not onely in mine owne poore confused cottage, but euen in the goodliest & stateliest pallaces of this realme, notwithstanding all our prouisions of vaults, of sluices, of grates, of paines of poore folkes in sweeping and scouring, yet still this same whorson sawcie stinke, though he were commanded on paine of death not to come within the gates, yet would spite of our noses, euen when we would gladliest haue spared his company, prease to the faire Ladies chambers. I began to conceiue such a malice against all the race of him, that I vowed to be at deadly sewd with them, till I had brought some of the chiefeft of them to vtter confusiō. And conferring some principles of Philosophy I had read, and some conueyances of architecture I had seen, with some deuises of others I had heard, and some

The principles
 are these,
*Aer non pene-
 trat aquam.
 Natura non
 patitur vacuū.*

practises of mine owne I had payed for. I
 found out at last this way that is after de-
 scribed, & a maruellous easie and cheape
 way it is, and I dare speake it vpon my
 credit, not without good experiēce, that
 though it be neither farre fetched, nor
 deare bought, yet it is good for Ladies,
 & there be few houses that may not haue
 the benefite of it. For there be few great
 & well contriued houses, but haue vaults
 and secret passages made vnder ground,
 to conuey away both the ordure & other
 noisome things, as also the raine water
 that falles into the courts, which being
 cleanly in respect of the eye, yet because
 they must of force haue many vents, they
 are oft noisome in regard of the smell.
 Specially in houses of office, that stand
 high from the ground, the tuns of them
 drawing vp the aire as a chimney doth
 smoke. By which it comes to passe manie
 times (specially if the wind stand at the
 mouth of the vaults) that what with fish-
 water coming from the kitchins, bloud
 and garbage of fowle, washing of dishes,
 and the excrements of the other houses
 ioyned

ioyned together, and all these in moyst weather stirred a little with some small streame of raine water. For as the proverbe is,

Tis noted as the nature of a sinke,

Euer the more tis stir'd, the more to stinke.

I say these thus meeting together, make such a quintessence of a stinke, that if Paracelsus were aliue, his art could not deuise to extract a ströger. Now because the most vnauoidable of all these things that keepe such a stinking stirre, or such a stinke when they be stirred, is vrine and ordure, that which we all carie about vs (a good speculation to make vs remember what we are, and whither we must) therefore as I sayd before, many haue deuised remedies for this in times past, some not many yeares since, and I this last yeare, of all which I will make choise onely of two beside mine owne to speake off, because men of good iudgemēt haue allowed them for good, but yet (as the ape doth his young ones) I thinke mine the properest of them all.

The first and the ancientest, is to make

a close vault in the ground, widest in the bottome, and narrower vpward, and to floore the same with hot lime and tarris, or some such drie pauing as may keepe out all water and aire also: for if it be so close as no aire can come in, it doth as it were smother the saueur; like to the snuffes or extinguishers wherewith we put out a candle, and this standes with good reason, that seeing it is his nature to make the worse saueur the more he is stirred, and nothing makes him keepe a more stinking stirre, then a litle wind and water, surely there can be litle or no annoyance of him in this kinde of house, where he shall lye so quietly. But against this is to be obiected, that if there be a litle crannie in the wall as big as a straw, or if the ground stand vpon winter springs or be subiect as most places vnder ground are, to giue with moyst weather, then at such times it must needes offend.

Besides in a Princes house where so many mouthes be fed, a close vault wil fil quickly; and that obiection did my Lord of Leicester make to Sir Iohn Young, at his

his last being at Bristow; who commended to my Lord that fashion, and shewed him his owne of a worse fashion, & told him that at a friends house of his at Peter hill in London, there was a very sweet priuie of that making.

Another way, is either vpon close or open vaults, so to place the sieges or seats as behind them may rise runnes of chimneys, to draw all the ill aires vpwards of which kind I may be bold to say, that our house of Lincolnes Inne, putteth downe all that haue bene made afore it, and is indeed both in reason and experience, a meanes to auoid much of the annoyancē that is wont to come of them, and keepeth the place all about much the sweeter. But yet to speake truly, this is not safe from all infection or annoyancē while one is there, as my sense hath told me, for

Sensus non fallitur in proprio obiecto.

Or perhaps by the strict words of the statute it ought to be so, and that but two parts may be deuised away, and a third must remaine to the heire, for I dare vndertake, go thither when you will, your

next heire at the common house, what-
fouer charge he is at in the sute, I am
sure he may be made a sauer, at least for
the *tertiam partem* about all reprises, if
the fault be not his owne. And further,
when the weather is not calme, the wind
is sovrnly, that it will force the ill aires
downe the chimneys, and not draw them
vp, as we see it doth in chimneys where
fire is made, force downe the smoke, not-
withstanding that the verie nature of fire
helpeth to enforce it vpward, whereas
these moist vapours are apt (euen of their
owne nature) to spreade abroad, & hang
like a deaw about euery thing. Wherefore
though I am but a punie of Lincolnes
Inne, and the builder hereof was a ben-
cher, yet I will vnder reformation, pre-
ferre my deuise afore his, either because
it is better, or else out of the cōmon fault
of young men in this age, that we thinke
our deuises wiser then our elders. Yet
with this respectiue modestie, that be-
cause my deuise is with water, where that
cannot be had, or where houses stand on
an exceeding flat, there I will leaue the
worke

worke to his ouersight, but where anie
 conuenient current is, and no want of
 water, there I would be surueyer, and so
 to deuide the regiment, that if for the
 dry land seruice he be generall, for the
 water seruice I will be Admirall. Yet by A true praise
of Lincolnes
Inne.
 the way, I hope all the Innes of court will
 gratulate the present flourishing estate of
 our Lincolnes Inne: not so much for fur-
 nishing the realme with most honoura-
 ble, ypright and wel learned magistrates,
 great sergeants, graue counsellors, to-
 wardly barresters, yong gallants of worth
 and spirit *sans nombre*, but also (that I
 may now deale with mine equals, & not
 with my auncients) with two such rare
 engineers, me for this one deuise, & Mai- M. Platser
forth a booke
of engines.
 ster Plat for verie many. Or if enuie will
 not suffer them to giue vs due honor, let
 vs two M. Plat, at least grace one another:
 and I am the willinger to offer this kind-
 nesse to you, because I was aduised by
 some to haue recommended this deuise
 to your illustrations, which I was verie
 like to haue done, saue that we are of no
 great acquaintance, and beside I haue a

little ambitious humour of mine owne to be counted a deuiser, though to cleare me of pride, you see my first practice is vpon so base a subiect, as I hope no body will enuy me, or seeke to take it from me: as the sweet Zerbino said to Marfysa, of the vgly Gabrina.

Ariost. Cant.
30.

You haue so sweet a peece to carrie by you,

As you are sure that no man will enuy you.

And after he had played a word or two with them, he concluded,

Ben siate accoppiati Io iurerei,

Se come essa e bella tu gagliardo sei,

No doubt you are a fitly matched paire,

If you as lustie be, as she is faire.

But whē they had done breaking of iests one on another, and that it came to breaking of staues, the peerelesse Prince (for his othes sake) was faine to take that most hatefull hagge into his protection. And so I suppose, that some may play in like sort vpon me and my writing, and say;

The writer and the matter well may meete,

Were he as eloquent as it is sweete.

But if they do, let them take heed, that in one place or other of this pamphlet, they do not pull themselues by the nose, as the prouerbe is. But that you may see M. Plat,

I haue studied your booke with some obseruation: if you would teach me your secret of making artificiall cole, and multiplying barley (though I feare me both the meanes will smell a litle of kin to M. A I A X) I assure you I would take it verie kindly: and we two might haue a sute together for a monapole, you of your cole, as you mention in your book, and I of M: reformed A I A X: and if you wil trust me to draw the petitions, you shall see I will get some of the presidents of the starch and the vineger, and make it carrie as good a shew of reason, and good to the common wealth as theirs doth. As first for yours I would frame these reasons: I would shew the excellent commodity of iron-milles (for if you speake against the your sute will be dasht straight.) I would proue how they reduce wild and sauage woods, to ciuill and frutefull pastures. I would alledge, they are good for maintenance of nauigation, in respect that euerie ship, what with his cast peeces, ankers, bolts and nailes, hath halfe as many tunne of iron as timber to it. I would say,

Some conic-
ture, that
stale & cow-
douning must
effect both
these multi-
plications.

it is a commoditie to the subiect, considering they sell it for twelue or fourteene pound the tunne, and when it came out of Spaine or Holland, it was sold but for eight pound. The like also I would say for glasse: and so concluding, that the woods must needes be spent vpon these two (as doubtlesse they will in a short time) then your deuise for artificiall cole, of how homely stuffe soeuer you make it, will be both regarded and rewarded. And thus perhaps making some great man your halfe, you may haue an imposition of a tenth or a fift of euerie chaldron of your fewell. And though it should poison all the towne with the ill sauour (as the brew house by White hall doth her Highnes owne house, and all Channon row) yet what for necessitie, and what for fauor, it should be suffred. And neuer feare that the price of your cole will fall by cherishing of woods, for now Sir Walter Mildmay is dead, you shal haue few men wil busie them selues about anie of these publique inconueniences, or if his honest successor would attempt it, he should I feare me,

The Author
could haue
said honorable
of both,
but he takes
honestie in
this place for
the higher
title.

me, haue small hope to preuaile, in that which so honesta predecessor could not;

Now for my Monapole, I would aske but this trifling sute, and I would make these goodly pretences. First, because I haue proued by good authours, that M. A IAX is lineally descended of the ancient house of *Stercutius*, and to haue liued long vnder protection of *Dea Cloacina*, & to haue bene prayed for by so manie holy Saints, I would procure (if the traffique were as open with Rome as it hath bene) that as his progenitor *Stercutius* was allowed for a God, by one of the first Roman *Pontifices Maximi*, so M. A IAX might be allowed for a Saunt by Pope Sixefinke, *Sextus quintus* (I would haue said) or one of his successors, (which if it be so easie a matter, as Boccacio, & other Italian authors write, will not be verie chargeable) & then with some of the money that you gain with the perfumed cole, (if you wil led it me, & I wil morgage my Bull to you when I haue it, for paiment) I will erect in London & elsewhere, diuerse shrines to this new Saint, and all the fat

Boccacio
writes that
S. Ciapielleso
was canoniz-
ed.

offerings shall bee distributed to such poore hungrie fellowes as sue for Monapoles, which being ioyned to the ashes of your cole, will be perhaps not vncommodious for land, and you and I will begge nothing for our reward, but you as I said afore, a fift part of euerie chaldron, and I but the sixt part of an affise a moneth, of all that will not be recusants, to do their daily seruice, at these holy shrines. Now if anie do obiect it is too great a sute (for I thinke it would be the richest office in England) and say that it would amount to more then Peter pence, & Poll pence too, I would first to stop their mouthes quickly, promise them a good share in it, then I would amplifie the seruice, that in this deuise I do in some respects to the state of Christianitie, in a matter that S. Peter nor Paul neither neuer thought of. For it is a common obloquie, that the Turks (who still keepe the order of Deuteronomie for their ordure) do obiect to Christians, that they are poisoned with their owne dounge, which obiection cannot be answered (be it spoken with due

reue-

If I had such
a graunt, he
that were my
heres ex affe,
would be the
richest squire
in England.

reuerence to the two most excellēt Apostles) with anie sentence in both their Epistles, so fully to satisfie the miscreant wretches, as the plaine demonstration & practise of my deuice must needs answer them. What thinke you M. Plat, is not here a good plat layd, that you and I may be made by for euer? onely I feare one let, & that is this: I heare by report there is a worthie Gentleman, sometime of our house, that hath now the keeping of the great seale, & these sutes cānot passe but by his priuity, & they say (see our ill hap) he hath euer bene a great enemy to all these paltry cōcealements & monapolies, and further they say of him, that to beguile him with goodly shews is very difficult, but to corrupt him with gifts is impossible; wel, if it be so, all our fat is in the fire, and let the leane go after. You may make a great fire of your gains, & be neuer the warmer: and I may throw al mine into A T A X, and be neuer the poorer. Let vs then make a vertue of necessitie, & sith we cannot get these monapolies, let vs say we care not for them, and a ven-

I protest Mis-
sacmos & all
his friendes
loue him the
better for it.
If you call
this flatterie,
I would you
would all de-
serue to be so
flattered.

geance on them that begge them, and so we may haue millions say Amen to vs, & we shall be thought the honester men, and seeing I haue had so ill luck in this, I wold no body might euer haue any more of them, till I make such an other sute. And if M. Plat will follow my aduise, he shall impart his rare deuises gratis, as I do this, and so we may one day be put into the Chronicles, as good members of our countrey, more worthily then the great Beare that caried eight dogges on him when Monsieur was here. But to leaue M. Plats cole, which kindled this fantasie in me, and to turne to my tesh, though I called my selfe by metaphor an Admirall for the water workes, yet I assure you, this deuise of mine, requires not a sea of water, but a cesterne; nor a whole Tems full, but half a tunne full, to keepe all sweete and sauorie: for I wil vndertake, from the pesants cottage, to the Princes pallace, twise so much quantitie of water as is spent in drink in the house, will serue the turne: which if it were at Shaftsburie, where water is dearest of
 anie

A worthie
 matter to be
 put into a
 Chronicle, &
 fit for such
 worthy histo-
 riographers.

anietowne I know, that is no great proportion. And the deuise is so litle comberfome, as it is rather a pleasure then a paine, a matter so sleight, that it wil seem at the first incredible, so sure, that you shall find it at all times infallible. For it doth auoide at once all the annoyances that can be imagined, the sight, the fauor, the cold: which last, to weake bodies, is oft more hurtfull then both the other, where the houses stand ouer brookes, or vaults daily cleansed with water. And not to hold you in too long suspence, the deuise is this; You shall make a false bottome to that priuie that you are annoyed with, either of lead or stone, the which bottome shall haue a sluice of brasfe to let out all the filth, which if it be close plaistered all about it, and renced with water as oft as occasion serues, but specially at noone and at night, will keepe your priuie as sweet as your parlour, and perhaps sweeter too, if Quaile and Quando be not kept out. But my seruant Thomas (whose pensil can performe more in this matter then my pen) will set downe the

forme of this by it selfe in the end hereof, that you may impart it to such friends of yours, as you shall thinke worthe of it, though you put them not to so great penance as to reade this whole discourse.

And that I may now also end your penance that haue taken all this paynes to read this, that for your pleasure you would needs perswade me to write, I will not end abruptly here, but as friends that are vppon parting in a iorney, chuse a cleenly place in the high way to take their leaues one of another, and not in the dirt and myre: so I, ere we part, will first for the ennobling of this rare inuention, tell you somewhat of the place, of the company, of the means, and of the circumstances, that first put so necessary a conceyt in my hed. For I remember I haue read that Archymedes the excellent enginer, (a man in his time fully as famous in Syracusa, as our M. Plat is here in England,) was sayd to haue disgraced him selfe by an vntemperat or rather vntempestiue ioy that he tooke of a very worthy and memorable inuention of his. The
storie

story is thus. Archimedes hauing long beaten his braines to fynde some way by art how to discouer, what quantitie of counterfaite mixture was put into a crown of massy gold, not dissoluing the mettals, and fynding no meanes in long study, at last washing him selfe naked in a bathing tubbe, he obserued still that the deeper he sunke the higher the water rose, and forthwith he conceiued (which after he performed in deed) that by such a meanes the true quantity of each metall might be found, and the frawd discovered with ioy whereof he was so raiished, that starke naked as he was, he ran out into the streets crying, *eureka eureka*, I haue found it, I haue found it. At which for the tyme all the people were amazed, and thought him mad, till his inuention after proued him, not onely sober, but also suttle. What if some plesant conceited fellow shold giue out by way of supposition, that possibly the deuifer of this rare conueyance, was at the time of deuifing thereof, sitting on some such place, as the godly father sate on at his deuout

prayers, or the godles king fate on at his
 deuillish practile? as put the case on the
 stately stinking priuy in the Inner Tēple,
 (where many graue apprentices of the law
 put their long debated cases to homely va-
 ses) and that with ioy of so excellent in-
 uencion he ran out with his hose about
 his heels, and cried, *ευρακα ευρακα*: so might
 I be likened to Archimedes, and there be
 some perhaps would be so very fooles to
 belecue it. But lest any idle headed fellow
 should deuise, or any shalow braind peo-
 ple belecue such a tale, I do before hand
 giue the word of disgrace to any that
 shall so say, and will make it good on
 their persons with all weapons from the
 pin to the pike, that whether it were by
 my good guiding, or my good fortune,
 in the inuencion hereof, nor in the execu-
 tion I neuer receaued such a disgrace as
 that of Archimedes. For I assure you the
 deuise was first both thought of and dis-
 coursed of, with as brode termes as any
 belongs to it, in presence of sixe persons,
 who were (all saue one) enterlocutors in
 the dialogue, of which I was so much the
 mea-

meanest, that the other five, for beury, for birth, for vallew, for witt, and for wealth, are not in manie places of the realme to be matched. Neither was the place inferior to the parsons, being a castle, that I call, the wonder of the West, so seated without, as England in few places affoord more pleasures: so furnished within, as China nor the West Indies scant allowes more plenty. Briefly, at the very coming in, you wold think you were come to the *Eldorado* in *Guiana*. And by this I hope both the inuencion and execution herof may be sufficiently freed from basenesse.

Yet there remains one easie obiection against the merit of my good seruice herein, I mean easy to make, but it will not seeme so easie to answer, and that is that some may say, this may fortune to do well in many places, but yet there is no depth in the inuention: for it is nothing but to keepe down the ayre with a stopple, & let out the filth with a scrue, which some will mislike, and will not endure to haue such a businesse every time they come to

that house. To which I answer, that for depth in the inuention, I affect it not (for I wold not haue it in all about two foot deep.) And though the prouerbe is, the deeper the sweeter, that is to be intended in some sweeter matters, for the deeper you wade in this, you shal find it the sower. And if it seem too busie, he that hath so great hast of his busines, may take it as he findes it, which cannot be very ill at any time. But the old saying was, *Looke ere you leap*, & the old custome was, that if a man had no light to looke, yet hee would feele, to seeke that he would not finde, for feare least they should finde that they did not seek. Further the paines being so litle as it is, I should thinke him a slouen that would not by him selfe or his man leaue it as clenly as he found it: specially considering that in Deuteromie you are told, God mislikes sluttishnesse, and euery cat giues vs an example (as houswives tell vs) to couer all our filthines, & if you wil not disdain to vse that which cometh from the Muske Catte, to make your selfe, your gloues, and your

your clothes the more sweet, refuse not to follow the example of the Car of the house, to make your entries, your staires, your chambers, & your whole house, the lesse soure. Indeed for the deuise I grant it is as plaine as dunstable high way, and perhaps it will be as common to, but neither of them shal be any disgrace to it. For I heard an Italian tell that in Venis, after they had had the great losse by fire in Maximillians time, when their Arsenall was burnt with gunpowder they had long consultatiō, how to keep their store powder from danger of fire, for feare of like mischaunces, at last a plaine fellow (like my selfe) came and told, that he had deuised a way, and prayd to haue audience. Then he told them a long tale, but all to this short purpose, that gunpowder was made of iij. simples, viz. saltpeeter, brimston, & cole, that ech of these seuerall, would be easily kept from fire, and be quencht if they were kindled, but being compound, it blew vp all in a moment, if the least sparke did but meet with it; then he shewed that the causes could

not be so suddē of vsing powder, but that the simples being ready, it might soone be made; lastly that saltpeeter did grow rather the wast with lying, whereas being made into powder, it doth consume &c. All which though euery man there knew before, yet because they had not offerd to put it in practise, they gaue him a reward for his deuise, and followed therein his aduise, placing these simples in seuerall houses, which are so dangerous whē they are compound, and since that time they haue bene more annoyd with water then with fire. Vherfore I assure me the Magnificoes of Venice wold allow of the deuise, & if I had some idle mony, I might hap be so idly disposed, to put out more then I will speake of, vpon this returne, when one of the sonnes and daughters of S. Marke had put my deuise in execution, specially if that *Molto Magnificentissimo* were yet aliue, that when his wife was sick, and the phisition was to see her water, he knew not how to bid her make water, in words seemly for his high state and her fine ears, that had neuer heard so fowle a word as that in her life, till his

The Mag. of
Venice are
called *Figli-
uoli* de S. Mar
co.

man tooke on him the matter, and found a phrase, by circūlocution to signifie pissing, and neuer once to name it, in this sort; *Chara signora vi prego fate quello che fate dinanzi al cacare*. But seee see, I would faine haue bid you farewell, & now we are againe in our dirty common place; well Ile goe with you yet a coits cast farder, and then vpon the nexr green we will bid farewell, and turn taile, as they say: wherefore now I will make you only a briefe repetitiō of that I haue sayd. You see first how I haue iustified the homely words & phrases with autoritie aboue all exception. I haue proued the care euer had of the matter with examples aboue all comparison. Lastly, I haue expressed to you a cleanly forme of it aboue al expectatiō. Neither do I praise it as Marchants do their wares, to rid their hands of them, for I promise you, how high so euer I praise it, I meane not to part with it: for were I to praise it vpon mine oth, as we do household stufte in an inuētary, I wold prayse it in my house, to bee worth 100 pounds, in yours 300 poundes in Wol-

lerton 500 pounds: in Tibals, Burley, and Holmbie 1000 pounds, in Greenwich, Richmond & Hāpton court 10000. And by my good sooth, so I would thinke my selfe well payd for it. Not that I am so base minded to thinke, that wit and art can be rated at any price, but that I wold accept it as a'gratuitie fit for such houses and their owners,

For I tell you, though I will not take it vpon me, that I am in *dialecticorum dumetis doctus*, or in *rhethorum pompaprensens*, or *cæteris scientijs saginatus*, as doth our *Pedantius* of Cambridge, yet I take it, that in this inuention I shal shew a great practise vppon the grammer, and vpon this point I will chalenge all the gramarians, yiz. I say, & I will make it good that by my rare deuise I shall make *Stercutius* a nowne adiectiue. Now I know you will set your sonne William to answer me, and he shall say no no, and come vppon me with his grammer rule *ut sunt diuorum Mars Bacchus Apollo, virorum &c.* and hereby conclude, that he is both a substantiue & that a substantiall one too,
and

and a Masculine.

But all this will not serue, for I haue learned the grammer too, and therefore *Come grammer rules, come now, your power show*, as saith the noble Astrophill. First therfore I say, his no no is an affirmatiue.

For in one speech two negatives affirme.

Secõdly tel me prety Wil, what is a nown substantiue? That that may be seene, felt, heard, or vnderstood. Very wel, now I wil ioyne issue with you on this point, where shall we trie it? Not in Cambridge you will say, for I thinke they will bee parciall on my side. Well then in Oxford be it, & no better Iudge then M. *Poeta*, who was cheefe Captayn of all the nowns in that excellent comedie of *Bellum gramaticale*.

For without all perauenture whē he shal here that one of his band & so nere about him, is brought to that state, that he is neither to be seene, smellt, hard, nor vnderstood, he wil swere gogs nowns he wil thrust him out of his selected band of the most substantiall substantiues, and sort him with the rascal rablemēt of the most abiect adiectiues. But now sir that I haue

This Comedy was playd at her Maiesties last being at Oxford.

brought you to so faire a town as Oxford and so sweet a companion as your sonne William, I will leaue you to him that made you.

The Epilogue or conclusion.

Three reproofs of this pamphlet.

Answer to the first objection, of fantasticalnesse.

Now (gentle Reader) you haue taken much paine, and perhaps some pleasure, in reading our Metamorphosis of A I A x: and you supposed by this time to haue done with me: but now with your fauour I haue not done with you. For I found by your countenance, in the reading and hearing hereof, that your conceit oft-times had censured me hardly, and that somewhat diuersly, and namely in these three kindes. First you thought me fantastical; secondly, you blamed my scurrilitie; and thirdly, you found me satyricall. To which three reproofes, being neither causlesse nor vniust, do me but the iustice to heare my three answers.

I must needes acknowledge it fantastical for me, whom I suppose you deeme (by many circumstances) not to be of the basest, either birth or breeding, to haue chosen, or of another mans choise, to haue taken so straunge a subiect. But
though

though I confesse thus much, yet I would not haue you lay it to my charge, for if you so do, I shall straight retort all the blame, or the greatest part of it, vpon your selfe: and namely, I would but aske you this question, & euen truly between God and your conscience, do but answer it. If I had entituled the booke, *A Sermon shewing a soueraigne salue for the sores of the soule.* Or, *A wholsome haue of health to harbour the heart in.* Or, *A maruellous medicine for the maladies of the minde.* would you euer haue asked after such a booke? would these graue and sober titles haue wonne you to the view of three or foure tittles? much lesse three or foure score periodes. But when you heard, there was one had written of A I A X, straight you had a great mind to see what strange discourse it would proue, you made enquirie who wrote it, where it might be had, when it wold come forth. You prayed your friend to buy it, beg it, borow it, that you might see what good stuffe was in it. And why had you such a mind to it? I can tell you; you hoped for

X

some meriments, some toyes, some scurrilitie, or to speake plaine English, some knauerie. And if you did so, I hope now your expectation is not altogether frustrate. Yet giue me leaue briefly to shew you what pretie pills you haue swallowed in your pleasant quadlings, & what wholesome wormewood was enclosed in these raisins of the sunne.

A brieft sum
of the true
intent of the
booke.

Against malcōtents, Epicures, Atheists heretickes, & carelesse & dissolute Christians, and especially against pride and sensualitie, the Prologue & the first part are chiefly intended. The second giues a due praise without flatterie, to one that is worthie of it, and a iust checke without gall to some that deserue it. The third part as it teacheth indeed a reformation of the matter in question, so it toucheth in sport, a reprehension of some practises too much in custome. All which the reader that is honorable, wise, vertuous, and a true louer of his countrey, must needs take in good part. Now gentle reader, if you will still say this is fantastickall, then I will say againe, you would not haue read
it

it except it had bene fantasticall, and if you will confesse the one, sure I will neuer denie the other.

The second fault you obieſt, is ſcurrilitie, to which I answer, that I confesse the obiection, but I denie the fault, and if I might know whether he were Papist or Protestant that maketh this obiection, I wold soone answer them: namely thus; I would cite a principall writer of either side, and I would proue, that either of the hath vsed more obscenous, fowle, and scurrill phrases, (not in defence of their matter, but in defacing of their aduersarie) in one leafe of their bookes, then is in all this. Yet they profess to write of the highest, the holiest, the waightiest matters that can be imagined, and I write of the basest, the barrenest, and most witlesse subiect that may be described.

Answer to
the second
obiection of
scurrilitie.

This cannot
be denied.

Quod decuit tantos cur mihi turpe putem?
I forbear to shew examples of it, least I should be thought to disgrace men of holy and worthie memorie.

For such as shal find fault that it is too Satyricall, surely I suppose their iudge-

Answer to
the third ob-
iection, that it

Is too Satyri-
cal or sharpe
against the
faults of the
time.

Seneca.

ment shall sooner be condemned by the
wiser sort, then my writings. For whē all
the learned writers, godly preachers, and
honest liuers ouer all England (yea ouer
all Europe) renew that old complaint,
*Regnare nequitiam & in deterius res hu-
manas labi.*

When wee heare them say daily; that
there was neuer vnder so gracious a head
so gracelesse members, after so sincere
teaching, so sinfull liuing: in so shining
light, such workes of darkenesse. When
they crie out vpon vs, yea crie indeed, for
I haue seene thē speake it with teares, that
lust and hatred were neuer so hote, loue
and charitie were neuer so colde: that
there was neuer lesse deuotion, neuer
more diuision: that all impietie hath all
impunitie: finally, that the places that
were wont to be the samples of all ver-
tue and honor, are now become the sinks
of all sin & shame. These phrases (I say)
being written and recorded, sounded &
resounded in so manie bookes and Ser-
mons, in Cambridge, in Oxford, in the
Court, in the countrey, at Paules crosse
in

in Paules church-yard : may not I as a so-
 rie writer among the rest, in a merie mat-
 ter, and in a harmelesse maner, profes-
 sing purposely, *Of vaults, & priuies, sinke
 and draughts to write*, proue according to
 my poore strength, to draw the readers
 by some pretie draught, to sinke into a
 deepe and necessarie consideration, how
 to amend some of their priuie faults? Be-
 leue it (worthie readers, for I write
 not to the vnworthie) A I A X when he is
 at his worst, yeelds not a more offenseiue
 fauour to the finest nosthrils, then some
 of the faults I haue noted do, to God and
 the world. Be not offended with me for
 saying it, more then I am with some of
 you for seeing it. But this I say, if we wold
 amend our priuie faults first, we should
 afterward much the better reforme the
 open offences, according to the old pro-
 uerbe. *Euerie man mend one, and all would
 be mended*. Trust me, they do wrong me
 that count me satyricall. Alas I do but (as
 the phrase is) pul a haire frō their beards
 whose heads perhaps by the old lawes &
 canons should be shorne. If you will say

Allusion to
 the former
 words.

there is salt in it, I wil acknowledge it, but if you will suspect there is gall in it, I renounce it. I name not manie, & in those I do name, I swarue not far from the rule,

Play with me, and hurt me not:

Iest with me, and shame me not.

A fit rule to be kept, and breedes all misrule when it is broken, specially by honorable persons.

For some that may seeme secretly touched, and be not openly named, if they will say nothing, I will say nothing. But as my good friend M. Dauies said of his Epigrams, that they were made like dublets in Birchen lane, for euery one whom they will serue: so if any man find in these my lines any raimēt that futes him so fit, as if it were made for him, let him weare it and spare not, & for my part I wold he could weare it out. But if he wil be angry at it, then (as the old saying is) I beshrew his angrie hart: & I wold warne him thus much (as his poore friend) that the workman that could with a glaunce onely and a light view of his person, make a garmēt so fit for him, if the same workman come and take a precise measure of him, may make him another garment of the same stufte (for there neede go but a paire of sheeres

sheeres betweene them) that in what
sheere soeuer he dwelleth, he may be
knowne by such a coate as long as he li-
ueth. Well, to conclude, let both the
writer and the readers endeuer to mend
our selues, & so we shall the easier amend
others, and then I shall thinke my labour
well bestowed in writing, and you shall
thinke yours not altogether lost in rea-
ding. And with this honest exhortation I
would make an end, imitating herein the
wisest lawyers, who whē they haue before
the simplest Iurers, long disputed their
cases to litle purpose, are euer most ear-
nest and eager at the parting, to beat in-
to the iuries head some speciall point or
other, for the behoofe of their client. For
so wold I, howsoeuer you do with the rest
of the matter: I would I say, faine beate
still into your memorie this necessary ad-
monition (which my new taken name ad-
monisheth me of) to cleanse, amend, &
wipe away all filthinesse. To the which
purpose, I could me thinke allegorise this
homely subiect that I haue so dilated, &
make almost as good a sermō, as the frier
did before the Pope, saying nothing but

Misacmos.

That is to
say, What a
foole was S.
Peter?

Matto San Pietro three times, & so came down frō the pulpit again: & being afterward examined, what he meant to make a Sermon of three words, but three times repeated before the triple crownd prelat and so many Cardinals. He told thē, they might find a good Sermon in *Matto San Pietro*; as namely, if heauē might be gottē notwithstanding all the pride, pleasures, and pomp of the world, with ease, sensuality & epicurisme, then what a foole was S. Peter to liue so strict, so poore, so painful a life. With which it is possible his auditory was more edified, or at least more terrified, then they would haue bene at a longer sermō. But I wil neither end with sermon nor prayer, lest some wags liken me to my L. () players, who when they haue ended a baudie comedy, as though that were a preparatiue to deuotion, kneele down solemnly, and pray all the cōpanie to pray with thē for their good Lord and maister. Yet I will ende with this good counsell, not vnsuting to the text I haue thus long talked of.

*To keepe your houses sweete, cleanse priuie vaults,
To keepe your soules as sweete, mend priuie faulcs.*

F I N I S.

AN ANATOMIE OF THE METAMOR- PHOSED A I A X.

Wherein by a triperstite method is plainly, openly, and demonstratiuely, declared, explained, and eliquidated, by pen, plot, and precept, how vnfaerie places may be made sweet, noysome places made wholesome, filthie places made cleanly. Published for the common benefite of builders, house-keepers, and house-owners.

By T.C. Traveller, Aprentice in Poetrie, Practiser in Musicke, professor of Painting; the mother, daughter, and handmayd of all Musēs artes and sciences.

Inuide quid mordes ? pictoribus atq; Poetis.
Quidlibet audendi semper fuit æqua potestas.



AT LONDON,

Imprinted by Richard Field, dwelling in the Black-friers.

ANALYTIC OF THE METAMORPHOSES OF THE PHOSPHORUS

When a substance is subjected to a change of state, it is said to be metamorphosed. This is the case with the phosphorus, which is found in nature in the form of a solid, and is converted into a gas by the action of heat. The process of metamorphosis is a very common one, and is observed in many of the elements and compounds of nature.

The phosphorus is a very important element, and is found in many of the compounds of nature. It is a very active element, and is capable of combining with many of the other elements of nature.

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AT LONDON

Printed by R. and J. Smith, Street
King in the Black Horse

To M. E. S. Esquier.



I, my master hauing expresse
 commanded me, to finish a
 straunge discourse that he had
 writtento you, called the Me-
 tamorpho-sis of A. I. A. X. by
 setting certaine pictures ther-
 to: there came vnto my minde a tale I had heard,
 perhaps more merry then mannerly. How a
 plaine, or rather a pleasant Seruingman, wayning
 on his master at the Popes Court, happened so be
 present one day, when the Gentleman, after long
 attendance and great meanes, had obtained the
 fauour to kisse his holmesses foote. The man seeing
 what his master did, first stalt out of the chamber,
 & then ranne out of the house, hyding himselfe for
 a pretie space. The Gentleman hearing of it, pit-
 tied his wns simplicitie (vubo perhaps vvas cras-
 tic knaue inough for all that) and asked why he
 went away? Alas Sir, said he, when I saw that a
 man of your woorth and vvorship, in so publike
 a place, might kisse but his toe, I doubted they
 would haue made me, haue kist him in some hom-
 lyer place, and so I might haue bin shamed for euer.
 If that seruingman had cause to runne out of
 the house, my thynke I may seme to haue more
 reason, to runne out of my wits, to haue so strange
 a task appointed me, for when the verie face, &
 head, or title of the booke, seemed so foule and v-

An Anatomie.

saueie, what might I thinke the feete or tayle thereof were like to proue? Wherefore I would gladly haue sunned so base an office: but hauing my masters example wynded to his commandement, Iooke hart to me, and first I read ouer the discourse, to see what was promist therein on my behalfe. (viz. certaine pictures.) But I assure you in the reading of it, whether it were the wel handling of the matter, or my partiaall opinion (a fault that I am seldome charged withall) my minde was altered, and I compared the homely title of it, vnto an ill fauored vicer, such as I haue seene in stage-plays, when they daunce *Atachachinas*, which conuers as sweet a face sometimes as any is in the company. And euen presently therewithall, as if I had bene inspired vnto the spirit of *ALAX*, me thought I durst haue aduised vnto my pen and pensill vpon any thing. For as the saying is,

Or to a toad
or a snake
made in su-
ger. that
lookes vn-
sightly, but
tastes sweetly.

Painters and Poets, claime by old enrolment,
A charter, so dare all, without controlment.
Wherefore by the Priuiledge of this Charter
(as also by a Patent I haue of seruing two pre-
miseships) I will go somewhat beyond the bare
wordes of my commission; and yet not swarme much
from the charge that is layd vpon me. For Sir, I
would you knew it, though I neuer troubled the
schcoles at Oxford, with any disputes or degrees,
yet I carried there a good schollers booke after
time, and I trust I gat some quayne phrases among
them, as namely in steed of praying the Cobler to

An Anatomie.

for two patches on my shoes, I could haue said, let me two semicircles vpon my suppeditals, with much other eloquence beyond the common intelligence. And yet notwithstanding all these great vantages, I will not take vpon me, that I am able to say so much of the Metamorphosis, the Etimologie, and the reformation of Don ALEX-house, as my master hath said, or defend the wordes, illustrate the matter, and dilate of the forme as he hath done, for vvhich can stand against such an army of Emperours, Kings, Magistrats, Prophets, Poets All-hallowes, and all prophanes, euen from the Bible to the bable, as are by him brought for enobling of his arguments? yet for Anatomysing as it were of the shape and bodie thereof, because he hath handled that point (in M. Plats opinion) some vvhich too briefly for common understandings I must heare a litle better of it: foras the old saying is, (bonum quo cōmunius eo melius) and the old verse is,

M. Plat in his booke against famine, fol. vltimo penult. mo.

Scire tuum nihil est, nisi te scire hoc sciat alter.

Goodnesse is best, when it is common showne,
Knowledge were vayne, if knowledge were not knowne.

Wherefore now, seriously & in good sadnesse to instruct you, and all Gentlemen of vvhorship, how to reforme all vsauerie places of your houses, vvether they be caused by priues, or sinkes, or such like (for the annoyance comming all of like causes, the remedies neede not be much vvhike) this you shall do.

If that which followes offend the reader, he may turne ouer a leafe or two, or but smell to his sweet gloues, and the the fauor will neuer offend him.

An Anatomie.

This Cistern in the first plot is figured at the letter A. and so likewise in the second plot.

The small pype in the first plot at D. in the 3.

E, but it ought to lye out of sight.

This vessell is exprest in the first plot H. M. N. in the 2. H. K.

The Currēt is exprest in the second plot K.

A speciall note.

In the 2. plot I. L.

In the first plot G. F. in the 2. F. & I.

In the Privie that annoyeth you, first cause a Cestern containing a barrell or upward, to be placed either behind the seat, or in any place, either in the roome, or above it, from whence the water may by a small pype of leade of an inch be conuayed under the seate in the hinder part therof (but quise out sight) to which pype you must haue a Cocke or a washer to yeeld water with some pretie strength, when you would let it in.

Next make a vessell of an ouall forme, as broad at the bottome as at the top, ij. foote deep, one foote broad, xvi. inches long, place this verie close to your seate, like the pot of a close stoole, let the ouall incline to the right hand.

This vessell may be brick, stone, or leade, but what soeuer it is, it should haue a Current of 3 inches, to the backe part of it, (where a sluice of brasse must stand) the bottome, and sides all smooth: and drest with pitch, rosin, and vvaxe, which will keepe it frō tainting with the vrine.

In the lowest part of this vessell, which will be on the right hād, you must fastē the sluice or washer of brasse with solder or Cimet, the Cōcautie or hollow thereof, must be ij. inches and ½.

To the washers stopple, must be a stemme of yron as bigge as a curten rod, strong and even, and perpendicular, with a strong skrew at the top of it, to which you must haue a hollow key with a woorme fit to that skrew.

This

An Anatomie.

33 This skrew must, when the sluice is downe,
 33 appeare through the plank not aboue a straw-
 33 breadth on the right hand, and being duly pla-
 33 ced, it will stand three or foure inches voyde of
 33 the midst of the baske of your seate.

33 Item, that Children & busie folke, disorder it
 33 not, or open the sluice, with putting in their hāds,
 33 without a key, you should haue a lule button, or
 33 scallop shell, to bind it downe with a vice pinne, so
 33 as without the key it will not be opened.

33 These things thus placed: all about your
 33 vessell and elswhere, must be passing close pla-
 33 stered with good lyme and hayre, that no ayre
 33 come up from the vault, but onely at your sluice,
 33 which stands close stoppt, and euer it must be left,
 33 after it is voyded, halfe a foote deepe in cleane
 33 water.

33 If water be plentie, the oftener it is used
 33 and opened, the sweeter; but if it be scant, once a
 33 day is inough, for a need, though twentie persons
 33 should vse it.

33 If the water will not run to your Cesterne,
 33 you may wish a force of twentie shillings, and
 33 a pype of eighteen pence the yard, force it fro the
 33 lowest part of your house to the highest.

33 But now on the other side behold the Ana-
 33 tomie.

L iij

In the first
 plot be-
 twecne G.I.

This shewes
 in the first
 plot K.L.
 In the 2. G.
 Such are in
 the backside
 of watches.

Else all is
 vayne.

These forces
 as also the
 great wather
 you shall
 buy at the
 Queenes
 Brasiers in
 Lothbery at
 the Bores
 head.

A plaine plot of
This is Don A I A X house, of the new fashion, all in sunder,
that a workman may see what he hath to do.

Here are the
 party get downe
 with axte of
 the pryces, that
 a builider may
 guesse what he
 hath to pay.

A. the cesterne
 stone or bricke
 prise. o. 6. 8.

B. D. E. the pype
 that comes fro
 the cesterne
 with a stopple
 to the wafter.

o. 3. 6.
 C. a waft pype,
 o. 1. 0.

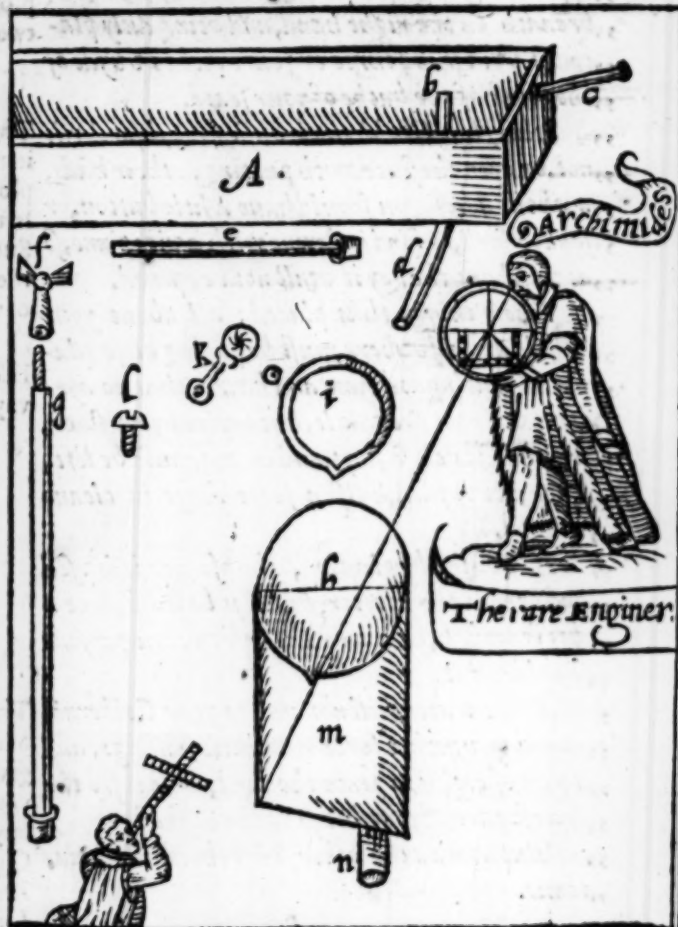
F. G. the stem of
 the great stopple
 with a key
 to it. o. 1. 6.

H. the forme of
 the vpper brim
 of the vessell
 or flooke pot.

M. the flooke
 pot of stons
 prise.

o. 8. 0.
 N. the great
 brasie floce, to
 which is three
 inches current,
 to send it down
 a gallop into
 the fax. o. 10. 0.

And least you
 should mislike
 with this phrase,
 I had it in a
 verbe of a graue
 author that was
 wont to walke
 vp and downe
 the Court, with
 a foreft bill, I
 haue forgot
 how it began
 (like a beaft as
 he was) but it
 ended in ryme.



O that I were at Oxenford, to ease some Banberie cakes.

I. the seate with a pecke decauer for elbow room, the whole charge 30. shillings eight pence, yet a mason
 of my masters was offered thirtie pounds for the like.
 Memorandum the scale is about halfe an inch to a foot.

An Apologie.

All this is
sweetened
with this one
sentence.

*Humani nihil
à me alienum
puto.*

*Or, dulcia non
meruit qui de-
dignatur amia-
ra.*

*Fidelis seruus
perpetuus Asi-
nus.*

*Que mala sunt
Dominini, que
seruis commoda
nesciu,*

*Condite, qui
seruum, toge-
nus esse diu.*

By your lea-
nes Masters.

BVt pah: what haue I talked off all this
while? of A I A X: Pa-pe, what an
vnfauorie argument is this? Nay fie, I mar-
uell you would reade it. I haue lost all my
credite with our wenches, if they heare that
my penne hath thus polluted my paper.
But alas, tis but my fortune and not my fault;
I am forced hereto, when the Maister is in the
Imperatiue moode, the man must obey in the
Present tenie, though he should be thought
for his labour, *As in presenti, perfectum format
in aui, vt non as knani &c.* Well, yet you see I
haue not forgot all my Grammer. I wis it
were better for vs seruimgmen, if you Mai-
sters, would do more in the Dative case, and
speake lesse in the Imperatiue moodes. If you
will be lecherous, we must be bawdes; if you
will be quarellous, we must be ruffians: and
now my Maister playes the Physition, I must
be Potycarie. If he cast the water, I must
minister the clyster, what is the remedie?

Delirant domini, famuli plestantur: iniquum est.

The men still beare their Maisters sin,

But little iustice is therein.

But a great many of my Masters betters, may
say for themselves,

Horace.

Mez (contendere noli) stultitiam patiuntur opes,

To strue with vs it is but vaine,

Our wealth our follies will sustaine.

Wherefore now to say somewhat for my
selfe,

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selfe, and as it were to play one bout in mine owne defence (for, if *Zoilus* haue already bitten at my Masters banquet, it may be, some *Momes* will mocke me for my short pittance.) First therfore to answer some *Ciceronians*, that maintaine that such a word as *Stercutius* should not be named in ciuillie. (To omit, that where he condemnes it, there he vseth it, and in one place beside) but I would aske some *Rhetoricke Reader* (for somtimes, *Eloquence* hath thought it good, to giue the sword and buckler place) whether it be not as ciuill a phraze to say, *Stercutius* is made a *Nowne* *Adiectiue*, as these fewe that I will here recite, which if I should *English*, they wold make some perhap cast vp their gorges. Against *Piso*, a great noble man, his better in birth, his equall in office.

*Nolo sterco
curia dici,
glanciam.
De orat. 157.
Supra sterco
iniectum.
De diuina. 92.*

*Oratio in Pi-
sonem.*

Cum hac me pes & labe confero? Meministi canum, nescio quo egurgustio te prodire obuoluto capite soleatum? fetidam nobis popinam exhalasti. Vnde tu nos partim turpissimè respondendo, partim fadissimè eructando cieicisti.

Pauci tua lantientia vitia noueramus. Epicure exhaera producta.

And against the worthy *Anthonie* (whom so noble pennes haue celebrated) marke what he saith, & where? euen in the *Senat*: But first, you must imagine that *Anthonie* had had a litle mischaunce, while he sate in Iudgement on the *Bench* (perhaps some foolish *Orator*, that could not tell a slouenly tale cleanly had

An Apologie.

bin arguing: of *purgare* and *resicere eloacum*.) Whereby the noble man being queysie, layd open his stomacke, and *Tullie*, owing him a grudge, a yeaere after, layes it in his dish in these sweet wordes.

O matter
slouely to be
seene, to be
hoard here-
ull, &c.

*Orem non modo visu fadam; sed etiam auditu
&c. In catu po. R. negotium publicum gerens, cui
ructare turpe esset, is frustis esculentis, vinum, re-
dolentibus, gremiu suu, & totu tribunal impleuit.*

Thus you see your *M. T. C.* when it pleased him, to displease others, would vse wordes as bad as the best of vs.

But to argue succinctly (as they call it) I say, that that some call scurrilitie, in this booke, is indeed but a checke to scurrillitie. I wil proue it. Teachers of all sortes, when they will teach one to mend his fault, will shewe the fault in themselues first. Also the incomparable Poet of our age, to giue a most artificiall reproofe of following the letter too much, comits the same fault of purpose.

Grāmariās.
Musitians.
Daunfers.
Fensers.

Syr P. Sid.

*You that do Dictionary method bring,
Into your rymes, running in ratling rowes.*

A good triall
of what spi-
rit a booke
is written.

Further this booke, where it seemes most loose, marke if it do not stoppe rather then open all gapes of lasciuiousnesse.

This is to
you that be
Schollers.

But least some bad disputers confessing the premisses to be true, should denie the cōclusion, let me deale *Sillogisticè* in moode and figure. And that the Sillogisme may be sutable
to

An Apologie.

to the proposition, let it be in the third figure
the 5. moode called *Bocardo*.

A Sillogisme
in Bocardo.

Some homely wordes in necessary matters
are not to be condemned.

Maior.

But all ages, all writers, all states, haue vsed
these wordes in these matters.

Minor.

Ergo, the title of the booke, should not be
cōdemned. Now if any be in so fierse a figure,
and in so angrie a moode, that he will reduce
all to *Barbara*, I thinke we should chop lo-
gicke best with such a one in *serio*.

Conclusion.

But if an argument be brought against vs
in the 2. figure, in a sober moode, and in the
sacred name of *Cesare*; in this wise.

A Sillogisme
in the first
moode of
the second fi-
gure.

No wordes obscene, scurrill, and sordidous,
should come to modest, chaste, and ver-
tuous eares;

1

But all words concerning the subiect of the
booke, are obscene, scurrill, and sordidous:

2

Ergo, no part of the booke is approuable.
Faith, then we are all *non plus*. I would our *se-
stino* had bene *calarent*; for there is no deny-
ing nor replying to that moode, but only say,
God saue the Queene, & pray for the Psalme
of mercy.

3

Well, yet I trust how euer my master
speeds, I shall do wel inough. *Aquila non capit
muscas*. Wherefore to conclude, and to grace
my selfe a litle with you and your friends, let
me tell you some of my aduētures. A seruants

Egles stoops
not at flies.

An. vneuen Paralell.

1. This I learne
of my cosin M
Tomas Cice-
to to prayse my
selfe.

2

3

4

5
Milford,
Waterford be-
cause it is on
this side the
English pale.

The 1. they call
Gods seruice.
The 2. they call
the Queenes
seruice.
The 3. some
thinke the de-
uils seruice.

6

7

boast you know is to be like his master, for
then how many wayes I can liken me to him,
First we are neare of an age, past our foole
age, neither young nor old.

Both of a Complexion, enclining to the o-
rientall colour of a Croydon sanguine.

Like in Disposition, not idle, nor well oc-
cupied.

One of my kin did teach him at Eaton, &
one of his kin taught me at Oxford.

We haue bene beyond sea, but neuer out
of the Queenes dominiōs. In Englād beyond
Wales. In Irland. on this side England, where
we saw young children mothers at xi. young
women old at 23. we saw some fayre with litle
dressing, fat with scant feeding, and warme
with thin clothing.

Excellent Religion; Masse in the morning;
common prayer at noone; common daunsing
at night; we went as yndertakers thither; we
came backe ouertakē, as for those that mockt
vs so, God and our Lady, and one more go
with them.

Since this trauell we haue bene both Poe-
ticall, and I Muslicall & Pictoricall, & though
we may lye and steale by authoritie, yet we
are taken for true men, and haue holpe to
hang theeuers.

At this houre some of our friends, thinke
vs worthy of better fortunes thē we haue, but
none

An vnequall Paralell.

none is our friēd so much to helpe vs to thē.

We haue playd , and bene playd with, for
our writings. *Si quis quod fecit, patiatnr in e-*
rit equū . If you do take but such as you giue,
it is one for another, but if they that play so,
would giue vs but a peece of gold for euerie
good verse we thinke we haue made ; we
should leaue some of thē, but poore felowes.
But soft, if I should tell all, he wold say, I am of
kin to *Sauntus Ablabius* . It is no matter, since
he makes me to write of *Sauntus Acacchius* .

But now, that you may know I haue bene
a dealer in Emblemes , I will conclude with a
deuise not sharpe in conceyt, but of venera-
ble antiquitie , and yet by my masters owne
computation , it is not so auncient as Dame
Cloacyna, by 1800. yeares and more. Now
riddle me what name is this.

Now if the man
such prayse will
haue.

Thē what must
he that keepe
the knaues
Dametas in
Arcadya.

It is good to see
a name to the
booke: For a
booke without
name may be
called a libell.



The (grace of God) guides well both age and youth,
Fly sin with feare, as harmlesse (hare) doth hownd,
Like precious (ring) embrace, more precious truth,
As (tunne) full of good iwyce, not emptie sound,
In these right scand, my sacras name is found.